An
Integral Philosophy of Life

Prafulla Kumar Das

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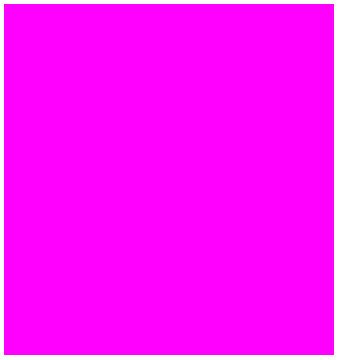

Shri Prafulla Kumar Das, M.A.

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Introduction

'An Integral Philosophy of Life' is the English version of 'Akhanda Jiban Darshan', which was originally written in Bengali according to the wishes of Sri Sri Thakur. The book attempts to present the different aspects of His all-embracing and all-fulfilling ideology in a coordinated and synthetic manner. It shows how to spiritualize material phases and factors of life and materialize spiritually so that the whole human race might be divinized and unified on the basis of true Dharma which is embodied in the Ideal. The whole of the Bengali book was read out before Sri Sri Thakur and was graciously approved by Him with necessary alterations. He asked me to translate it into English so that the English knowing world might be benefited. He desired that it should be translated into other languages also.

Some four years ago I started the English translation but I found that due to writer's cramp it was almost impossible for me to do the work. Then I sought the advice of most revered Borda. He asked me to have it done by dictation. Shri Bimal Chandra Guha, Phullendu Das, Devi Prasad Mukherjee, Padmapad Sen, Manilal Chakraborty, D.B. Ashe, Smt. Nibedita Das and Manjuri Devi helped me by taking dictations. Shri Muktendu Das, Sadhan Datta, Phullendu Das and Padmapad Sen were very helpful in the preparation of the press-copy. Shri Sarat Chandra Halder, Ajay Nath Ganguly, Principal Hari Ballav Narayan etc. gave me useful suggestions. Mr. Kerry Brace went through the entire manuscript and edited it carefully. Most revered Borda was kind enough to listen to the whole thing critically and do the needful to get the book published. Shri Kumar Krishna Bhattacharya was the proof-reader of this book. I am specially grateful to venerable Borda and am thankful to all others for their kind assistance. Due to illness, I could not do what I should have done at the time of printing of this book. So I am responsible for the mistakes that might have crept in.

May this book please Lord and serve the purpose for which it was intended. Salutations to Fulfiller the Best (Bande Purushottamam).

Satsang, Deoghar *Prafulla Kumar Das*
1st August, 1977

The Nature of Existence

I exist, that means that I have life or existence. The existence of being does not require any proof. We can spontaneously feel it. Our primary need is to nurture this existence. Much has to be done for it. In this regard Sri Sri Thakur Anukulchandra has said in an aphoristic manner—

"Being is instinct with existence,
consciousness and blissful becoming—
spontaneously resisting evil,
which is unfavourable to existence.
What is nurturing to existence,
consciousness and blissful becoming
is Dharma.
Dharma is embodied in a living Ideal.
Initiation by the living Ideal
begets adherence.
Adherence brings adjustment of complexes.
Adjustment of complexes invites
uphold of existence .
Uphold of existence brings
compassionate sympathy.
Compassionate sympathy gives birth
to integration,
Integration welcomes power,
Power invokes harmonious total growth,
And uphold of existence gives rise to
deep concentration ;
from deep concentration comes Samadhi—
i.e. perfect absorption in the Supreme Spirit—
and from Samadhi
comes eternal emancipation of the soul—
the total extinction of passionate desire—
the great awakening of supreme consciousness."

Dharma

'*Sat*' means existence; '*Chit*' means responsiveness; '*Ananda*' or bliss means the urge of becoming. In a word, being wants to exist with consciousness with steps towards becoming. This is its nature. Because it wants to exist, it wants to eradicate all that is against existence. So it is called evil resisting. Evil means that which destroys existence. The function of Dharma is the nurture of existence, consciousness and bliss with all resistance to evil.

Sri Sri Thakur has again said—

"That by which one's life and growth along with that of others is upheld is called Dharma."

"God is one, Dharma is one, prophets are the messengers of the same truth."

"To live and to let live others live is known as Dharma."

"That which is the essence of life and growth is verily to be known as Dharma."

"All live and grow through Dharma; Sectarianism is not Dharma."

"Even now God with His distinctive marks is born to establish Dharma."

"Those who do not obey past prophets are to be certainly known as heathens."

"He who differentiates among prophets brings about destruction by causing blinding darkness."

"Non-acceptance of present prophet leads to extinction in the midst of blinding darkness."

"The message of God comes out of him who fulfils all."

"He who moves without an Ideal faces death in disintegration."

In a word, when the individual and the entire society, out of an unrepelling, active adherence to the Ideal, advance towards all-round welfare and progress, which is called observance of Dharma.

Ideal

He in whom Dharma finds a living embodiment is called the Ideal. He is also called 'Guru' (spiritual guide), 'Acharjya' (spiritual preceptor), 'Ista' (superior beloved) etc. Anyway, in order to understand the manifest form, essence and characteristic of Dharma, we are first of all to understand what is meant by Ideal. So at the outset, without going into detailed discussion about Dharma, we shall discuss about Ideal, who is the living embodiment of Dharma. Moreover Dharma pervades the whole of life and the world, so we shall try to explain the comprehensive meaning of Dharma with reference to difference contexts.

With regard to Ideal Sri Sri Thakur says—'In simple words, Ideal means living man who, out of an irresistible love and normal maddening urge for his superior beloved, establishes him in his environment through his own life, service, contact and sympathy, exalting the environment's life and growth with the aid of his varied experience, without caring for sufferings; and it is in him that man finds his path—by which he can normally and untotteringly embrace life and growth."

So Ideal does not mean an unembodied idea. Again a man who is to be an Ideal or Guru must have a Guru. Man's complexes cannot be adjusted and unified without following the Guru with adherence, so he cannot have an integrated personality. Without this a man is not fit to be an Ideal or Guru. A decentric man may have many qualities, but he is not to be followed. Again, the Ideal must be a nurturer of distinctiveness and a fulfiller of all. He will seek to maintain and nurture the inborn instinct of every individual. He will preserve their natural differences. He will not disturb the inmost being of anyone. Moreover he will have no contradiction with past prophets; rather he will fulfill them. He will not entertain one-sided views. He will aim at the all-round harmonious fulfillment and development of individual and collective life. He will not be interested in isolated compartments of life alone. He will be interested in all, and as such will be the meeting ground of all. The welfare of everyone is the same as his own welfare. He will feel everyone as different manifestations of himself. Communal discord will find no favour with him. Rather people of different communities and parties will be inspired to be unified under his banner. In his contact people's regard to past prophets will be enlivened. Everyone's adherence to Dharma will be emotionally energized. Conversion will have no place with him. But there will be provision for a scientific method of initiation for the unlocking of energy and efficiency and the unfoldment of distinctive traits. There will be no discord in the world of his thoughts, words and deeds. His sayings, maxims and instructions will be reflected in his life and conduct. In a word, he will be an 'Acharjya' with mastery over conduct. He is to have direct realization, experience and mastery of the gross, subtle, and causal planes of truth. He will make an existential use and adjustment of the fundamental three

qualities, 'sattwa' (existential quality), 'raja' (colored view of life) and 'tama' (stupefying darkness). He will seek to make men abler and better by promoting devotion, knowledge and activity without having recourse to so-called miracles.

His ideology and programme will be synthetic and existential. Every step of his life will be inspired by an urge to uphold, protect and nurture others. He will be all-knowing and in unrepelling tune with God. He will also be an infallible seer. He will strive to make existential evolution progressive by maintaining an unbroken continuity of the past, present and future. He will discern unity in variety and promote integration. He will not ignore existential culture, tradition, custom, etc; rather he will revive them. He will be a sympathetic, serviceable, normal, loving man. There will be a harmonious blending of devotion, knowledge and activity in him.

He has many more characteristics. He never denies life. He wants to make life concentric and exalt it in all respects. His evil-resisting tendency makes him war against decay and death. He does not want to destroy individuality, nor does he want to degrade the higher; rather he wants to make the small great and the great still greater. Moreover he seeks to lead everyone towards divine becoming along the path of his distinctiveness.

He does not want to exclude individual interest but wants to make it spontaneous through service to the Ideal and environment. He does not like to deny, suppress or give indulgence to complexes; but he wants them to be adjusted in a concentric and existential manner through which man may be illuminated and liberated. The qualities of the genuine Ideal are endless. In a word, he may be said to be a veritable manifestation of God.

Initiation

We know that we have been born with a tendency towards unification, i.e. an inherent attachment. We shall be shaped according to the object in which we place our attachment. "The water of Swati-star produces effect according to the receptacle." "The being is full of regard, and a man is what his object of regard is." (Gita) If we can wholly concentrate our love on the Ideal with unrepelling active adherence, we have nothing to worry about. Then Dharma, wealth, fulfillment of desire and liberation will be at our disposal. We shall find fulfillment by achieving all-round worldly and other-worldly welfare.

In order to concentrate our entire love on the Ideal, we have to practice everyday some scientific processes. To learn these processes with all regardfulness is to be initiated. After initiation we have to observe these things daily with due adherence. This will develop our love for the Ideal from day to day. In a word, our character will be tinged according to his characteristics.

Spiritual Evolution

The main obstacle in the path of this transformation is selfish expectation. If we follow him with expectations, then fulfillment of expectations becomes primary to us and the Ideal becomes secondary. So we are moulded according to the objective of our life. So we should want him for his sake with unswerving adherence and love. To do the will of the Ideal, to fulfill his interest and to establish him should be the urge of our being. We may outwardly follow the Ideal, but if some other desire or passion dominates us, its frustration may make us forsake the Ideal. Anyway, hypocrisy cannot lead us to the goal. Again if the love is inactive or indolent, it will not touch our character. We shall have to practice such thoughts, words, deeds and habits as spontaneously flow from love. Ideal centric thoughts, words, deeds and habits are called Jajan, Jaajan, Istavrity and Sadachar. We shall discuss at length on these subjects later on. But it is a message of great hope that whatever a man may be, if he observes Jajan, Jaajan, Istavrity and Sadachar regularly and ardently, adherence to Ideal grows in him gradually. It is an irrefutable scientific fact.

Adherence to Ideal

Adherence to Ideal means to tenaciously and firmly cling to the Ideal with unceasing active absorption. We shall have to be constantly engaged in contributing to his well-being, satisfaction and pleasure and in enhancing his interest and establishment, avoiding all other attractions and oppositions. This should posses us like a passion. There should be a grim determination that we will never deviate from the Ideal under any circumstance, whether it is weal or woe, good or bad, honour or dishonour, gain or loss, hope or fear, enticement or oppression, wealth or penury, disease, grief, chastisement and suffering or anything else. Then we shall be invincible in life. This adherence makes man valorous and powerful. Again, allegiance, active urge and pleasant painstakingness are inseparable from adherence. Allegiance means obedient move. Active urge means the urge to do. We normally want to please our beloved by doing things that are to his liking. The more we do, the more we feel like doing them. This sacred energy and enthusiasm gradually goes on growing. And this makes life agile ever youthful. The body, mind and brain are flooded with infinite energy. We may then work very hard or suffer much for the Ideal but this never causes any grievance in our mind, even if we do not get any appreciation or advantage from it. Rather, we consider ourselves blessed in having got the opportunity to suffer for him. One never likes to be deprived of this happiness. This self complacence earned through sufferings is very lovely. Compared to this all other gain are insignificant. So adherence is such a rare object as removes a man's feeling of want, pauperistic cravings, feeling of emptiness, and slavery born of expectations,

and thus makes him independent, fulfilled to the brim and overflowing in divine joy.

PASSION

We have got some idea as to how spiritual practices make man vibrant with adherence and attachment to the Ideal. We shall now see how adjustment of passions becomes possible through it. Passion means lust, anger, greed, pride, infatuation and jealousy and their varied manifestations.

The Result of Absence of Passion

A man becomes inert if he has no passions. He cannot be called a man. At the most, he may be called a sub-man. His intelligence, feeling and efficiency become poor. He does not come to any use of society. His life-urge remains dormant. He can hardly do good or bad. So there is very little chance for the evolution of his life. Even when alive, he remains half-dead.

Consequences of Slavery to Passion

Again, if a man becomes a slave to passions, if he has no control over passions, he becomes worse than an animal. There is no end to the mischief that he causes to himself and his environment. The main cause of the woes and sufferings of the world is slavery to passions.

It is impossible to enumerate adequately the ways in which passionate ness at every step leads to mistakes, conflicts, discords, disasters, sufferings etc., and thereby hastens the death of man. At the root of most of the disastrous events that have shaken the history of the world in the past and are now agitating individual and collective life, there lays the satanic play of passinateness. It does not allow man to be happy and normal; it is constantly harassing him by making him move madly under its obsession. At the same time it is bringing more and more decay, loss, weakness, mental anguish, ignorance, distortion and perversion. Human life is becoming unsuitable to human habitation. Different countries are now busy multiplying agents of destruction. So human society is shuddering under the fear of the world's annihilation. Whatever reasons there may be behind it, in the ultimate analysis we shall find that man's slavery to passions and the ignorance born of it are its root causes. So they are called six enemies. If they are not under control, they act like enemies.

Passionate
Desire
Drive

Suppression of Passions

To get rid of the adverse actions of passions many try to repress or suppress them altogether. But the result of this is also dangerous. If we try to suppress passions in an unnatural way, this gives rise to physical and mental diseases, distortions and perversions, which make a man's life complicated and inconsistent. He loses joy, energy and enthusiasm. He

cannot adapt himself to the environment. Gradually he loses mental balance. Sleeplessness, depression, suicidal tendency, neurosis, brain disorder and many other distressing abnormal symptoms appear. Often intelligence, efficiency, will-power, mental strength and memory dwindle. Life becomes inert.

Adjustment of Passions

We see that passions are troublesome in all respects. But we cannot do without them. Now, what to do with them? Here comes in the necessity of attachment to the Ideal. If a man's inherent original attachment or libido is set on the Ideal, then he does not yield to passionate cravings; on the other hand, he engages every passion in the service of the Ideal. Then he is not guided by the whims and impulses of passions, because they are not his guide. His guide is the Ideal. He moulds his passions according to the principles, likes and desires of the Ideal. Passionate move may have great attraction for him, but he overcomes it out of love for the Ideal. He does not like to do anything which hunts the feelings of the Ideal. Again, it may be very difficult for him to follow in the footsteps of the Ideal; still he embraces that difficulty smilingly. It is the Ideal that constitutes the whole of his life. His life is meaningless without the Ideal's satisfaction, nurture, pleasure, interest and installation. Ideal is the key to his life. He is his very life-breath. He lives for him. The Ideal stands above all passions. So man unknowingly acquires mastery over passions by loving him.

The Import of Self-adjustment

By this, passions are adjusted. But they do not die or dry up. Rather they become healthy and strong. And that is what is needful, because they are the instruments of man's life and growth. If they are used in moderation according to necessity and that in an Ideal-centric and existential manner with proper control over them, then they cause good and no harm. Thus the passions may turn out to be the source of bliss. Godly children may be had from controlled and proper sex life of religiously minded pairs. But if a man becomes a slave to lust, that creates mischief. It holds good with regard to every passion. Passions are neither good nor bad. They become good or bad according to proper use or misuse. The main thing is to bring them under control. And to do that, we shall have to be under the control of a man who has brought passions under his control.

How to Transcend Identification with Passions?

Without this there is no possibility of rising above passions, because we are generally identified with passions. We cannot extricate ourselves from them. To do that we need a man above and beyond us who habitually

lives on an existential plane. If we bind ourselves with him with a bond of love, if we cling to him with all our being, then we can perceive and know all that is against him and all that tends to snatch us away from him. It is in this state that a passion may be recognized as a passion and it may also be adjusted if there is a will to do so. Otherwise when we are in the clutches of passions, when there exists no line of demarcation between us and passions, when the being is identified with passions, there remains no possibility of distinguishing passions as passions and adjusting them. So in this matter adherence to a living Ideal is indispensable. No man wanting life and growth can do without this. If a man is not initiated and attached to the Ideal, there is no knowing where he will aimlessly drift away like a rudderless vessel in the ocean of life, being carried away by the influence of environment and the impulse of passions.

Accepting a Guru

So Sri Sri Thakur has said—"This is very true, he, who has no Guru or Ideal, he, for whom it is providentially predetermined not to accept an Ideal or Guru, is fallen indeed. However enlightened he may be he falls enlightenedly to the same extent."

Devotion to Parents

Initiation is essential. But before that there should be devotion to parents and regard~~less~~ to superiors. Self-adjustment starts with this.

The Need for a Living Ideal

People say that man may do without a living Ideal. If man pursues some lofty ideas that may suffice. But it is very difficult to be attached to impersonal ideas. If the idea is not embodied in a person, there can be no actual communication with it nor can its real form be perceived. Man can feel mercy only through a merciful person. Otherwise mercy is merely a word. This holds good with regard to all attributes. Without an embodied Ideal there can be no realistic idea about a nobler life. Without a living Ideal, with whom the bond of love will be established, and out of love for whom and through whose inspiring example will man evolve into a higher life adjusting his unruly passions? So it is to be specially remembered that the pursuit of the philosophy of a seer cannot be successful without pursuing the seer.

The Result of Following Many

Some say—we shall accept from different persons whatever is good in them. Why should we surrender to one? But there is an error in this conception. If we divide our internal attachment in different parts, our personality will also be disintegrated and inconsistent. So, that attachment has to be centered in a proper individual. And everything that is needful for fulfilling and nurturing him has to be collected from different quarters. "Devotion loves many for the sake of one, and passionate leaving loves one for the sake of many."

Following Conscience

Some again give the excuse of conscience. They think that God-given conscience naturally guides man aright. But the conscience of all people is not the same. It varies according to the character, experience and knowledge of different persons. Conscience means the power of discrimination between good and bad, right and wrong. Everyone has it in his own way. So it cannot be said that it cannot commit any blunder. Rather, due to the influence of our indwelling unholiness, in more cases than not, the decision of conscience is wrong. And even when it is right, it can hardly guide man's conduct, because reasoning does not guide man; it is the urge of love that guides him. His go of life is determined by the centre of his love. Again, man often unconsciously supports his weakness on the pretext of conscience. He cannot detect it. At times others also fail to detect it. At times others also fail to detect it. One illustration will make the point clear. The reasons against war which Arjuna adduced in the battlefield, enumerating the evils of killing relations, appear to be irrefutable and proper. And in order to expose the flaw lying therein, Lord Sri Krishna discussed many points in the Gita. And at last Arjuna said to Sri Krishna-"By your grace my infatuation is gone and recollection restored, now my doubts are dispelled and I am in myself, please order me what to do". In the name of Dharma people often indulge in infatuation and oblivion and lovingly cling to them considering them to be Dharma. Man cannot detect the deception of his mind. He even explains infallible scriptures according to his liking. He has no escape from the labyrinth of his unregenerate mind. To get rid of this, a living Ideal is needed who is the very embodiment of Dharma. So long as a man is not tackled by him, he cannot get beyond the sense of Dharma of his own making and his eye of knowledge is not opened either. Man goes on revolving in the world of his own thinking and conception. He attaches an exaggerated value to his own conception and idealises it. But this deception cannot continue if a living Ideal is accepted. He definitely points out what is what.

The Meaning of Thakur

He lovingly knocks us at different steps. And because of these knocks he is called 'Thakur'. He never comprises with our mistakes. He is ever-unrepelling and ever-untottering. Man learns to understand the meaning of 'Dharma' by seeing this living and moving form of 'Dharma'. Then alone he learns to follow 'Dharma'. He comes out from the shell of his imagination and directly feels 'Dharma' with all his senses. Our sense of 'Dharma' may not conform to his. But we should not try to have him according to our liking. Then we shall not belong to him in the true sense of the term, and there will be no self-adjustment or evolution in tune with him. Even if our heart bleeds, without caring for that we shall have to move in tune with him-knowing him to be ever-infallible and ever-benign. The prime Assets of divine life are untottering Ideal-centric adherence, devotion and faith.

How to Make Passions Existential

If adherence, devotion and faith do not become steady and deep-rooted, there is no knowing where we shall be carried away by the waves of our impulsive nature. It will not do to follow him with thoughts, words and deeds alone. Along with that the whole of our life-force and being has to be channeled. The more our attachment will be passion-pervading and existentially integrated, the more will our passions become adjusted and nurturing to being. They will not cause any disturbance to being and becoming. Being convergent and mutually fulfilling they will contribute to our being and becoming along with that of our environment. Then we shall realize how sublime, divine and blessed the passions are.

Uphold of Existence

In this context it has been said- 'adjustment of complexes invites uphold of existence', i.e. if the complexes are adjusted, our being is upheld properly. Uphold includes sustenance and nurture. It sustains and nurtures life and existence. So long as we are obsessed by complexes, our life is not at all safe. There lies the seed of death in passionate move. It imperceptibly leads us to death. Generally out of urge for existence we build the foundation of existence with one hand and often out of passionate urge we break it with the other. Suppose, a man is ill, He improves his health with great effort. If he unduly succumbs to passions at that stage, he again falls ill. Passionateness invariably brings such self-contradictory and inconsistent move. And so life cannot have a firm footing.

Enjoying Existence

Then, should we not enjoy life? Out of fear of death should we avoid all enjoyment of senses and drag a miserable existence? No, not at all. Existential enjoyment is essential. We shall have to renounce all that is against existence. Out of a mania of renunciation, if we deny ourselves all existential enjoyment that will hasten our death. Hence it will be irreligious. In a word, the line of demarcation between renunciation and enjoyment is to be determined in such a manner as makes life blissful. Everything is to be enjoyed so far as it is consistent with the life and growth of self and others. This standard is called Dharma. Every enjoyment should be consistent with Dharma. So in the Gita we find the statement of Lord Krishna, 'Oh Arjuna! If a man is not above a passion, he cannot enjoy it existentially. He becomes obsessed and benumbed by it. In that state real enjoyment is impossible. If a man does not know swimming can he get down in deep water and enjoy it? Mastery is necessary for enjoyment. So to acquire self control by following on Ideal, who has attained it is the secret of maintaining our existence intact and leading in towards enjoyable becoming. Without this, existential uphold of being is impossible. As this basic preparation is lacking, seldom do we find a vigorous manifestation of life with an unfoldment of all its wealth and beauty. Most lives are found to be broken and full of inconsistencies. They shake and totter. The invincible spirit of acquiring untottering existence by overcoming obstacles and utilizing calamities is gradually disappearing from society. That concentric, undying existential urge is to be revived all over the world. We shall not die, we shall not kill, and rather we shall try to extinguish death. "Do never die, nor cause death, but resist death to death"—will be the motto of our life. We shall be determined to make everyone's existence untottering. We shall resolve to take up the responsibility of doing, whatever is necessary for it. We shall live and let live. We shall live by letting others live, we shall never think of living by killing others. While saving others we shall not be indifferent to our own existence. Existence is the gift of God, and we have no right to sacrifice it according to our whims out of carelessness or magnanimity. If we are mindful about maintaining the sacred trust of God, then we shall be able to discover consistent ways and means whereby we can simultaneously save others as well as ourselves.

Resistance to Evil, Violence and Non-Violence

An indispensable part of this move is resistance to evil. We shall not give indulgence to anything in ourselves or others that deteriorates existence. Of course the more the resistance to evil is cordial, peaceful, valorous and tactful, the better. At the root of it there should prevail a benign sense and a loving ardour. Resistance to evil becomes effective through it. The question of violence and non-violence arises here. But non-violence can never triumph by allowing violence to remain intact. So to do whatever is necessary to weaken violence is an indispensable factor of non-violence. Dharma has to be imparted to a man, if his evil propensities are to be fruitfully moulded; i.e. he is to be imbued with love for Ideal. Man's mistaken notions cannot be dispelled without love for Ideal. So propagation of existential ideals or establishment of the Ideal is essential. If a man is not attached to God or Ideal, he must be passionate. He has no other alternative. So, in order to be successful in the culture of non-violence we shall have to make ourselves and others attached to the Ideal. That is the only safe-guard. Otherwise, self-protection will be impossible. The more a man will be allowed to remain passionate, the more will he harm himself and the World. Passionateness will take its own course. There will be no escape from it. So to live, fruitfully we need to actively purify ourselves and our environment. According to necessity, we shall have to adopt stern measures for achieving this purification. As a surgeon resorts to surgical operations for the benefit of a patient, so also at times we shall have to employ severe methods for combating evil and enhancing the good of people.

There are people who instinctively refuse to be inspired propitiously. They are to be brought under control by hook or by crook, so that they may not harm the environment.

"Those who are depraved from their very birth are not obliged by goodness or kindness. Fear alone makes them submit. They find no interest in the path of welfare".

"If a knave is not won over by courteous behaviour, neutralize his knavery by apt terrible shock".

So, in the matter of resistance to evil there is a place for intimidation and chastisement also. This is not wrathfulness or violence but an ally of non-violence. Existential vigour, valour and indignation are vital traits of a powerful personality.

Elimination of Exploitation

The tendency of exploitation creates a great trouble in the social life. When a man wants to profit by deceiving others and by hampering their life and growth, he is said to be actuated by a tendency of exploitation appears where the tendency of taking and getting becomes more prominent than the tendency of doing and giving. So both the rich and the poor may have this tendency. It is to be condemned wherever it is found. This brings conflict and chaos in society. As an antidote against it, many are in favour of abolishing individual ownership of property and introducing socialization of all wealth and all factors of production. But whatever may be its benefits it must be admitted that it destroys individual liberty. And there is no doubt that extinction of individual liberty is a great calamity. Here we shall not enter into a detailed discussion on this. Anyway, we want an arrangement in which there will be provision for individual ownership with the least scope for its misuse.

Genuine Self-Interest

So man is to be made to follow Dharma, so that out of love for Ideal his self-interest may extend to the bigger environment through active service. The root cause of man's exploiting tendency is ignorance and lack of love and efficiency. Whom shall I exploit? The man, I shall exploit, is the source of my resources. How shall I get by drying up the source of my resources? How can I live by emaciating my environment? The environment constitutes my limbs. Can I remain strong by weakening them? This true vision and love are awakened by loving the Ideal who is a real embodiment of universal love. And this knowledge and love kindle ability, "The tension of love brings strength in action and exaltation in life."

Real Greatness

And the abler people feel a normal urge to make the unfit fit by providing them nurture, encouragement and inspiration. They cannot do without it. As if all men constitute one man. If anyone among them falls, it will hurt all. The real fact is this. We are engrossed in selfishness and obsessed by passions, so we cannot feel how deep and inseparable is our

relation with everyone of the environment. So we remain indifferent and inactive. We strive for isolated individual greatness. But this greatness cannot be sustained if the environment is not raised along with it. So concentric loving harmony is needed, so that everyone becomes up and doing in enhancing the welfare of everyone else. This is the foundation of self-interest. Personal welfare means so much. This sense has to be infused in the domain of man. A revolution has to be brought in the domain of thought, speech and deed of man by infusing the Ideal. And proper social and governmental measures are to be adopted against those who are determined to injure the interest of the environment. This forms an integral part of existential resistance to evil. But though we hate guilt, we must not hate the guilty. Existential consciousness has to be constantly kept alive. It is only then, that existential uphold will be consolidated.

Environment and Consciousness

We have discussed how very essential it is to adjust the environment for the sake of our existence. But there are deeper implications in it. At the back of our consciousness and feeling there is the environment. We cannot be conscious or endowed with feeling without the memory or impulse of our environment. So in order to improve our character, consciousness and feeling, we are to improve our environmentals.

Sympathy and Service

Sympathy i.e. a feeling of happiness at the happiness of others and a feeling of distress at the distress of others is a normal disposition of man. This is a natural law. Because there is an existential concord among all, so the feeling of one awakens a corresponding feeling in others. The deeper a man's love is, the wider, the keener and more active is his sympathy. He, whose love is deeply rooted in a feeling of oneness with all, feels the deepest and most active sympathy for all beings of the world. He engages himself in augmenting the happiness and alleviating the distress of others. He cannot but do it. He has to do it for the sake of his own wellbeing. The sympathy of those who are attached to such an Ideal expands gradually. This sympathy finds expression in inquisitive service. We frequently find an example of it in family-life. Those who follow an Ideal normally develop a sense of a bigger family-life. Mutual distribution of service and co-operation

become automatic there. No sense of parade or egoistic mercy is found in this service because the driving force there is to please the Ideal. As the father is in a brother, so the Ideal is in a brother-in-faith. If service springs from this sense, man considers himself blessed by rendering service to brothers-in-faith but gradually they realize that the Ideal is interested in the welfare of all and so the circle goes on expanding.

Imparting Dharma

We have already mentioned that the best form of service is imparting Dharma. Because it is through this that a man's latent power and ability are quickened. All kinds of service are to be rendered making it primary, so that everyone may attain real inward and outward growth. By concentric service both the server and the served become attuned to the Ideal. If a man's passionate ness remains untouched, all the service he gets will not serve to make him progressive. A passionate man seeks to nourish his passions through everything. To nourish passions is to shrink existence, does not hesitate to injure others. So learning, wealth or property, whatever a man may be given, if he is not given character or Ideal, he is given nothing. In that case his wealth and ability may prove to be harmful to him and to the society. So whatever we may do out of sympathy for a man, we are to discern whether he is advancing towards existential welfare through it. Mere superficial service will not do. The sore that lies deep down in man's life, due to which he suffers and makes others suffer, has also to be healed. Otherwise the service will be like pouring water in a leaky vessel. After rendering much service it will be found that nothing tangible has been done for anyone, and no one has been provided ingredients of welfare. Anyway we are not minimizing the importance of giving external service. That too is necessary.

Behaviour

One point should be specially remembered with regard to the characteristic of service and behaviour that flow from sympathy. The maxim is this—"Do unto others as you wish to be done by". The real essence of sympathy lies in this. This world can turn into heaven by following this principle. There can be no scope for fault-finding or hatred, if we judge people from this standpoint. Then we normally think of the circumstances and causes that goad a man to do what he does. We take

into consideration his inborn nature and environment. I also consider what I would have done under those circumstances and what sort of behaviour would have pleased me. Compassion, forgiveness, toleration, patience and Ideal-centered perseverance sprout spontaneously from this. Of course, it does not mean that resistance to evil is abandoned. But man's sympathy and knowledge grow proportionately. And that knowledge imparts the understanding as to how to adjust evil. If man is to be changed, his thread of love has to be caught hold of. And that can generally be done by bearing and for-bearing him sympathetically.

We cannot do without making them normal whose mind and character have been badly injured, distorted and given to crimes as a result of repeated shocks. The more their abnormality will intensify, the more terrible will be its venomous impact on the society. So they have got to be rectified as far as possible. We shall not be responsibly serving the society if we exclude them altogether. So we see that our most beloved Sri Sri Thakur never excludes anyone. He reforms the vilest of men by loving them heartily. There are some who do not hesitate to harm Him despite His unbounded love. But He continues to provide them the elixir of life digesting all their ugliness like an all-forgiving God. It is thus that He awakens the latent man from within a devilish character. The modern human society will never be able to attain self-poise without the aid of this divine service flowing from sympathy and love. Because, then the accumulated poison of the world will find no path of sublimation and will manifest itself in newer and newer ugly shapes and serve to make the society and civilization cursed and corrupt.

Obstacles to Sympathy

There is one minor point in regard to sympathy. It is not so easy to share and enjoy the success, renown and glory of a man as it is in the case of showing sympathy to him in his calamity and distress. Jealousy is the underlying cause behind it. Our sympathy cannot be perfect as long as we harbour jealousy and ego in us. As envy makes us inimical to the fortunate so also does ego prevent a fortunate man from identifying himself with less fortunate people.

If man has any kind of inferiority, that serves to make him separated from many other individuals. Untainted and unhampered sympathy is

possible only for him who is deeply attached to the Ideal and considerably free from the clutches of passionate ness.

Integration

Real integration evolves where people become actively sympathetic to one another through giving and receiving mutual service and co-operation centering round a common Ideal. This integrated collective body can integrate the whole country, nay, even the whole world.

Attachment to Ideal and Integration

The soul of integration is adherence to a common Ideal. We have already stood that the Ideal is to be a nurture of individual distinctiveness and a fulfiller of all. The specific characteristics and the existential desires of every individual can be fulfilled by accepting and following such an Ideal. It is sheer insanity to dreams of unity of humanity excluding individual distinctiveness and all manner of varieties. Each individual man is distinct and separate. His mode of nurture is also different and the utility and contribution of every individual in the world are also different.

If a man does not become what he is inherently destined to be, he cannot accomplish his duty properly, so the society also becomes deprived of his unique service and contribution. Thereby he himself becomes a loser and the society also becomes lame. If a man, who has been born with a poetic talent is not given proper scope for the unfoldment of his native talent and is engaged in a work that is alien to his nature, then he cannot perform the superimposed work properly, not can he manifest his specific trait. He becomes a misfit in the society. He does not enjoy any sense of fulfillment in his life. An agonizing sense of frustration, conflict and uneasiness oppresses him all through his life.

Nurture of Individual Characteristics

So he, who is to be the Ideal, must have the capacity to discern the inherent distinctiveness of every individual. At the same time he should have mastery over the technique of fully unfolding the distinctiveness of every individual.

The nurture of a rose and a jasmine is not the same though both of them are flowers. There is difference even in the nurture of two varieties of

roses. In the sphere of human development the mode of nurture in the case of two individuals must vary.

That which is to be done for a man's nurture considering the time, place and situation is to be accomplished with all precision. This is what is called law. If every individual man is made to develop in his specific manner, then real welfare of the human society can be affected. Because individuals constitute the collective body.

Individual, Society and the State

In this context an importance point has to be discussed-often the political and social leaders consider the individual as an instrument for the fulfillment of the needs of the society and the state and as such frame laws according by. There can be no blunder so dangerous as this. The individual cannot be equated with a part in the social and political machinery. His only office is not to keep the machine going. He has an independent existence and mission that is self-realization or God-realization. So the society and the state have to be moulded in such a fashion as offers every individual belonging to it proper scope for self-realization or God-realization. The individual is not a slave to the society or the state. The existence of the state and the society is meant for the proper development of every individual according to his distinctiveness. It is an existential duty and interest of the individual to lend co-operation to and keep a harmonious relation with the society and the state, so long as they pursue this Ideal, it is the responsibility of the people to guide them in an unerring way according to the Ideal. This is the essence of existential democracy.

Everyone Needs to be Fulfilled

If the devotion, faith, cult, culture, tradition, inherent nature and desire etc., in a word all the characteristic symptoms of all individual are maintained intact and if the people are exalted to an existential 'Ideal', then the foundation of integration becomes stable. Then everyone feels that his growth has not been hampered and he has been thoroughly fulfilled. And due to their adherence to a common Ideal they become coordinated and crystallized. The Ideal constitutes the thread that binds all in a bond of love. Then none remains distant or alien and everyone becomes interested in every other person. The human organism is the symbol is the symbol of this integration. Every organ of it nurtures every other organ and the whole human organism simultaneously. The goal of

divine integration lies in evolving an inseparable organic relation among all its members forming the social structure.

A Real Form of Integration

'Satsang is the pioneer of this Supreme integration. Here Hindus, Muslims, Buddhists, Christians, Jains, Sikhs, Parsees, Westerners, Easterners, Bengalis, Biharis, South Indians, Gujratis, Maharastrians, Oriyas, Assameses, Punjabis, Communists, Congress men, politicians, educationist, social reformers, scientists, litterateurs, artists, soldiers, peasants, the wise, the foolish, the rich, and the poor, the aristocrats, and lowly people, the capitalists and labourers, the zamindars and tenants, men and women, teachers and the taught, the old and the young, theists and atheists, spiritualists and materialists, the honest and the dishonest, the good and the evil etc., in a word all categories of people of the world have crystallized around Sri Sri Thakur giving rise to a divine platform for the union of all being tied by a homely relationship in active conformity with the Ideal.

In fact, it is an amazing achievement. It will not be an exaggeration to say that there is no room for racial hatred, provincialism, communalism, clash on account of language, factionism conflict for leadership etc. in this fraternity. Of course, there are all sorts of people here with average merits and demerits. The divine quality of integration that has evolved here on the basis of a scientific method of initiation and adherence to the Ideal gives rise to the hope that through an appropriate propagation of this, the whole of India, nay, the whole of the world may one day become integrated in a right fashion.

A unified world harmonizing all varieties in its bosom will come into being on the basis of a universal Dharma and the Ideal, where every man is a brother to all other people and where all are inter-related and that not only in the sphere of ideas and professions but simultaneously in thoughts, words and deeds i.e., in all round reality.

Integration in Individual Life

Integration is essential not only in the collective life. It is indispensable in individual life also. When all the complexes, habits, behaviour, inclination, inborn instinct, action, speech and thinking of a man become convergent and adjusted finding fulfillment in the Ideal, he acquires an integrated personality. And it is only then that he can realize the infinite potentialities of his life. There grows a perfect harmony in all his moves. He never deviates from the Ideal. Every second, his effort becomes creative and constructive. Step by step he advances towards a richer life-in progressive attainment of success, glory and becoming. And it is only an integrated personality that can bring into being an integration of the masses.

The Benign Effects of Integration

Whether in individual life or in collective life, whenever there evolves an Ideal-centric integration, it invariably gives rise to a tremendous power. Then it does not get clogged in so many different water-tight compartments. An interlinking thread runs through all the spheres of life and mind. As a result of this, a mighty stream of energy does have its unhampered course in and through our entire personality inundating the environment also.

The collective body too then assumes the form of an individual. Then all the individuals co-operate and strive to serve the entire society and keep it healthy maintaining proper balance and harmony. Then none feels himself to be helpless and forlorn. Everyone is conscious of the fact that all others are behind him with all their resources. So why should he worry ? That man is a possessor of infinite strength as a child of God, is concretely brought home to him when Ideal-centric service, love, sympathy, mutuality, co-operation and integration become overflowing, intense and dynamic. At that hour this mundane world becomes transformed into a celestial region.

Misery, pain and penury cannot exist there. How can they persist where all are for everyone and everyone is for all ? If a man faces any difficulty, so many people rush there to provide assistance and they do not do it with the pride of showing mercy or doing duty. They do it out of an urge to please the Ideal. They do it to maintain their own existence and well-being by contributing to the health and vigour of the environment. If everyone’s knowledge does not become luminous to this extent and if his

sense of self does not expand to this degree, then Dharma is nothing but mere empty talk to him.

By removing ignorance we shall have to be convinced of the fact that another individual is virtually my ownself in a separate form i.e. a different manifestation of myself, who constitutes a contributing agent to my life and growth. I cannot maintain my health by allowing my environment, which is an inseparable part of me, to remain unhealthy. That all men's happiness and misery, good and evil, progress and deterioration are inseparably connected can be deeply realized when the Ideal who is an embodiment of love is intelligently and reverentially understood and followed.

The Fulfillment of an Individual

So a man's powers or attributes have not the least value if they do not provide existential nurture to his own being as also to that of others. Devilishness reigns, where there are separation from and non-co-operation with the Ideal and environment, giving rise to ingratitude, denial of and aversion to the supreme source. And devilishness carries the seeds of its annihilation in its own bosom. Divine power flows abundantly where the golden thread of a happy harmony among the Ideal, individual and environment shines with an undying glow. Each individual will have to advance towards the Ideal, the path of welfare and the path of Dharma i.e. being and becoming along with his environment, according to his distinctiveness—with all service, exalting effort and adjusting responsibility. And integration and power emerge in and through this concentric move.

The Standard of Becoming

The life of the individual and the community can attain thorough growth where this background is formed and that is called proper becoming. This becoming finds expression both internally and externally. The goal of becoming lays adherence in acquisition of Brahmanhood. When a man out of his adherence to the Ideal feels every being to be a manifestation of his self and engages himself in the existential service of all and thereby advances towards progressive growth, that state of evolution is called Brahmanhood or acquisition of the knowledge of Brahman. This habit must penetrate the character and nature of a man, so that others who come in contact with him instantaneously become inspired with a holy

zeal for expansive becoming. Whenever a man comes in contact with such a man, he invariably breathes an atmosphere of emancipation. When we merge ourselves in our narrow selfish world being averse to the Ideal and environment due to an obsession of complexes, its adverse impacts scorches and torments the inner man in us. We keep being consumed and find peace by no means, because this equality of life is hostile to our inherent nature. Essentially we are great and unbounded. We can find no wellbeing or fulfillment till we attain divinity which constitutes our being. So the goal of Brahmanhood is constantly attracting us irresistibly. We must reach that realm; otherwise there is no enduring security for us. The problems of the world cannot be solved without the attainment of this concentric-expansiveness on the part of men.

Our safest shelter lies hidden in a divine way of life. That is where power, peace and satisfaction dwell.

God-Realization

Often people interpret becoming as God-realization. God-realization involves assimilation of existential serviceableness in character. That also should be directed towards the fulfillment of the Ideal. Whatever terminology we may use, becoming signifies bringing about an active concordance among Ideal, individual and environment. We must establish a right relationship with the Ideal and the environment and manifest the same in all the concrete details of our day to day life. And this is the very spine of becoming.

The External Manifestation of Becoming

In human life internal becoming alone will not do, there should be a full-fledged external manifestation of becoming also. We shall have to attain harmonious development in all spheres that contribute to the life and growth of the individual and the society. We shall have to build up the foundation of resources, fulfillment of healthy desires and liberation on the bedrock of Dharma, Education, Science, Industry, Literature, Agriculture, Wealth, Commerce, Economics, Sociology, Politics—in fact all things needful for the way to human life and growth may be unhampered and wide open.

We want to acquire immortality by doing away with death. So we shall have to wage a relentless and ceaseless war against ignorance,

illness, illiteracy, distorted education, poverty, inefficiency, dissension, conflict, passionate ness, dishonesty and immortality and thus smash and crush everything that is against life's existence. And simultaneously we shall have to encourage such endeavours as make man's life and growth ever-progressive.

Harmonious Development

It is to be remembered that the goal of our life lies in attaining all-round success and development. If there is any inconsistency, deficiency or irregularity in our actual life that will serve to make us unbalanced, restless and agitated to that extent. Adjustment of our character will also be hampered to that degree. In fact we shall have to strive to acquire perfection within and without, at every step in a methodical manner with all patience, perseverance and continuity. We shall have to bring about perfect consistency and tuning in all our thoughts, words, deeds and movements. It will not do to be one-sided and over inclined to a particular aspect of life, ignoring other aspects of life. That will frustrate total adjustment and give rise to reaction in the long run. In a word, we shall have to be flawless and thorough in all respects on the basis of our individual distinctiveness. And it is only then that we shall be able to fully realize the dignity and sanctity of human life. And for this we need to be firmly established on the bedrock of our ancient existential tradition and culture with an eye to consolidating and fortifying the present and creating a better and brighter future. It is only through such a run of life that a background may be formed which is calculated to provide the best possible scope for highest development of every individual forming the society.

The Continuity of Cultural Effort

If the continuity of cultural endeavours and achievements is not maintained, then evolution becomes impossible. To keep this evolutionary effort unobstructed simultaneously two factors are indispensable. One is endeavour for self-improvement. Education, Knowledge, Research and any kind of effort for self-improvent and improvement of the environment are so many stepping stories to evolutionary move.

Another indispensable factor is applied eugenics. We shall discuss this at length later on. But at this stage it is necessary to indicate that all our efforts towards becoming are sure to fail if there is no provision for

proper marriage and eugenics to keep up the continuity of our achievement in the human world. Because, human element is the most essential factor in the world and the inborn biological wealth is the fundamental basis of every human individual. It is the capital with which he conducts the commerce of his life. So if this basic foundation is not set aright, then all our planning for becoming will turn out to be so many day-dreams.

The Secret of Becoming

One more point should be explained here. There are thousand and one aspects of our internal and external life. If we cannot unify and harmonize all these various trends and integrate them in a happy whole then we are sure to invite a chaotic condition. Because, then the order, degree, sequence, means, method and end of our thoughts, words, deeds and movements etc., get disarranged in a disastrous manner. We defeat our own ends and as a result of this incoherent go of life, we may invite ruin instead of becoming. If we want to avoid this danger, we are to consciously maintain a tenor of fulfilling and establishing the cause of the Ideal at every step. It is only then that we can avoid blunders. Then everything becomes conducive to being and becoming. And at this stage man's personality cannot be disintegrated by the obsession of various complexes and untoward desires. He becomes an integrated man, a whole man whose entire being is devoted to the service of God. Through this unbroken communion he turns out to be such an instrument through which the divine power and the divine will can operate in an unobstructed way and nothing but individual and social good flows out from him. It is progress and not retardation that is brought about by the way he lives. This is the summit of becoming. Then he becomes a great friend of every individual being. To see him is to attain bliss. It is through the presence of such a devotee that the world becomes blessed and the earth turns out to be the kingdom of God.

Deep Concentration

After concluding that power invokes harmonious total growth, Sri Sri Thakur has observed in that context "and uphold of existence gives rise to

deep concentration". We have already discussed about uphold of existence. Here Sri Sri Thakur has focused our attention on another aspect of the same thing. Man has a natural instinct of trying to understand and know himself. This leaning towards the cause or the source leads him to the doors of knowledge. Then he naturally becomes introspective and contemplative. What is the basis of any destiny, what is my goal, what is my eternal nature, what am I to pursue and achieve, what is the sumum-bonum of human life—this eternal quest of human mind engages his attention. Then he earnestly devotes himself to finding solution to these problems. These efforts constitute—deep concentration. At that hour our mind habitually dwells in that region. But it is redundant to say that in order to find a solution we shall have to be actively devoted to a person, who has found the solution to all these problems. The Ideal is a living embodiment of this solution with a consummation of integral knowledge and love concentrated in his personality. The more a man becomes immersed in the remembrance, contemplation and meditation of such a personality with a systematic pursuit of self-analysis, self-adjustment and words and activities calculated to maintain, nurture, fulfill and establish him, the more will he be enabled to find a satisfactory solution to the deeper questions and problems of his life.

In a word we shall have to dedicate ourselves completely to the Ideal with all efforts to constantly live in him and install him in the core of our heart for all time to come. Deep concentration connotes so much.

Samadhi

The more our concentration becomes intense, the more our realization intensifies. Then, it is as if the Ideal seizes our entire being and leads us according to his will. Thus gradually appears 'Samadhi', i.e. perfect absorption in the Supreme spirit. Samadhi means to uphold something in all respects with all aptness. When our life constantly sustains the Ideal in an unrepelling manner, i.e., when it completely and consistently holds on to the Ideal, then that state may be called conscious and active Samadhi.

Samadhi means to hold, carry, think-about, please and nurture the Ideal thoroughly with our entire being. He symbolizes the very essence of solved knowledge. So, when a man attains constant absorption in him, an immeasurable glow of enlightenment dawns on him due to communion with him with all his being. Then all his doubts are torn asunder. A

harmonious knowledge evolves in him unraveling the truths as to how he himself and the whole world are related to the Ideal and how he stands related to every individual being and thing of the universe.

Then he can feel with all analysis and synthesis and knowledge of the causal nexus as to how variety dwells in unity and how unity pervades all variety. It becomes revealed to him with all scientific mechanism that all things of the world are interrelated. So the secret is laid bare before him as to how each individual can attain highest evolution on the line of his distinctiveness, maintaining a harmonious mutual relationship with all. No question or problem relating to life and the world remains unexplained or unsolved to him. The basic mechanism of everything is unfolded to him with a thorough understanding of the causal relationship underlying it. And this realization is the realization of 'Brahman'. The undifferentiated knowledge of oneness that is devoid of cognition of distinctiveness and variety cannot be called knowledge of 'Brahman'.

When a man attains knowledge of Brahman he can directly perceive how and in which componential mode that Supreme One resides in each individuality constituting the plurality of the universe.

Eternal Emancipation of the Soul

It is at this stage emancipation of the soul takes place, i.e., a man becomes exclusively absorbed in the supreme spirit. One alone reigns supreme in life and none but that one exists.

Whatever a man looks at awakens the consciousness of the Ideal. The Ideal becomes all in all and represents everything to him. A man constantly lives in him and is firmly established in him. He constitutes the one unshaken foundation of his life. As if the whole world and one's entire existence are full of him.

He is all that exists and everything exists for him. That which does not come to his use, ceases to have any attraction for him. A man becomes actively immersed and intoxicated in love for Him—and that also unconditionally and unexpectantly. He does not care for whether He loves him or not.

In fact man does not gain anything even by receiving super abundant love from God till he begins to love Him actively and unexpectantly. The devotee cannot do without Him, so he dedicates himself completely to His service, worship and propagation. Gradually he gets fully merged in Him.

The only desire that actuates him is to be happy by contributing to His happiness and to enjoy his life by making himself enjoyable to Him. This is called emancipation or in other words supreme love. No obstruction, bondage or repulsion can succeed in dissociating him from the Ideal even for a moment.

Man is the outcome of the unconditional self-dedication of God and the consummation of human life lies in spontaneous self-surrender to an embodied God. All sufferings, pains, losses and frustrations of human life become meaningful if a man can realize this supreme essence underlying his life.

In reality God alone exists. In and trough all conflicts and contradictions of life, the Divine play is going on incessantly. So the life of a devotee is spent in an active absorption in the supreme and unparalleled one. He finds the fulfillment of his life by discerning Him alone unceasingly within and without and everywhere in all manner of varieties. Emancipation means this untottering, concentric, constant normal communion.

When the Ideal becomes all in all in life, when everything except the Ideal appears to be insipid, when all the valuable and attractive things of the world that do not serve Him fail to charm us and rather appear to be oppressive, it is only then that our passionate desires become extinct or rather undergo a metamorphosis.

Passionate desires always torment all beings. It is very difficult to get rid of them. They possess men like so many ghosts and drive them with their whips. They always mislead, depress, impoverish and lure them, but in return they do not provide any existential ingredient. Rather, they emaciate the being. A man who is a captive of his passionate desires does not enjoy the least bit of freedom. It is almost impossible to extricate ourselves from this terrible infatuation. There is no end to the recurrence of passionate desires. So it is said in Manu-Samhita—"Our desires do not become pacified by enjoyment, rather they flare up as fire becomes aggravated by the fuel of 'Butter-oil' (Ghee).

The Extinction of Passionate Desire

The unending desire of man indicates that he is essentially infinite. So he has to constantly advance towards then infinite. But as he is not conscious of his eternal nature, he creates endless suffering for himself due to the obsession of complexes. So we shall have to develop unceasing love

and attraction towards a man who is a conscious and finite embodiment of the infinite. And we shall have to seek him and him alone with undivided adherence. It is only then that we shall be free from endless hankerings born of ignorance. Anyway, if we are not completely attached to the Ideal, we are not likely to win our battle with unenlightened desires. We shall have to make the Ideal our all in all and the only goal of our life and mould every desire in keeping with him. Rather we shall have to convert them into so many offerings for his worship. It is only then that the thralldom of desires will come to an end. The more God will be the object of our desire the more will the unholy desires be eliminated.

Supreme Awakening

Then we shall be constantly saying—"Thy will be done in my life". At that stage our whole life will be turned into His playground. We shall not cease to exist owing to the extinction of passionate desires. Rather, real life will begin for us through liberation achieved in this life. We shall be awakened to a supreme life pulsating with consciousness. That life is a life that is constantly in divine communion. In fact, a liberated existence is an active all-fulfilling eternal existential divine life which ceaselessly engages itself in promoting the welfare of the whole world. In that state 'I'-ness and 'my'-ness will not remain tied to smallness and selfishness. Then a man will realize the Ideal as the source, shelter and essence of his own being as well as the being of others and as such will identify himself with all that exists in the universe. He will feel that his own self is identical with the soul of all other beings. So, contributing to the welfare of all beings will be the only unceasing endeavour of his life. The essence of achieving emancipation or 'Nirvan' lies herein. Sri Sri Thakur Anukulchandra has described it as the great awakening of Supreme consciousness. ■

Course of Human Life

Goal of Life

Every man wants to have a clear conception about the way and goal of life. If this conception is not proper explicit and unclouded, his run of life becomes chaotic. Much of his energy is wasted due to lack of consciousness about the goal of life. Often a man advances so far towards blunder and distortion that remedy becomes almost impossible. So in this regard Sri Sri Thakur has declared the following in no uncertain terms, so that man is not confused about the objective of his life ;--"The goal of life is god-realization,--or in other words attainment of a personality in which the urge of upholding and protecting others, is firmly established ;

the means to it is active adherence to the Ideal and from this flow self-adjustment ;

adjustment of the family, society and the state ;

and from this adjustment of the state begins advancement towards becoming—

forging a link with the whole world,

and there from springs the urge of finding fulfillment of everything in God ;

and this is the supreme consciousness of God-realization."

The Secret of Life

The source, course and goal of our life are the selfsame God. The word God connotates mastery. Mastery means thorough hold over the faculty of upholding and nurturing beings. Our being is the gift of God. We are not the creator of our own selves. God is the creator and behind this creation He has a profound purpose. We exist and move on the strength of the resources endowed by Him. He has granted us free-will. The evolution or devolution of our life depends on how we use our free-will. If we like we may follow in His footsteps and we may also deviate from Him with the aid of the strength provided by Him. To deviate from Him is to emaciate our being by yielding to our complexes according to our whims. But the being wants to live and grow. This urge is hampered if we become averse to the Supreme source of our life. "Blunder over takes us as soon as our move of life becomes averse to the source." Whenever we develop aversion to the

source, we fall under the clutches of delusion. And it is just then that ignorance, oblivion and lack of proper consciousness begin for us.

The Eternal Nature of Man

Fundamentally we are the very essence of consciousness and bliss. Conscious life and growth constitutes our basic nature. But we have allowed ourselves to be averse to the source and drawn outwards and in this process we have covered ourselves with various gross and fine veils—thereby losing the memory and consciousness of our real self. And in this way through innumerable lives we have acquired so many habits and instincts that are hostile to our divine attributes that nurture being and becoming. To get rid of these inimical habits, concepts and instincts we are to be inclined to the Supreme Source, i.e., God. And it is through this that our divine consciousness will gradually revive and we shall regain our lost heritage i.e., the divine nature.

God-realization means assimilating the character of God. "God created man after His own image." If man fails to have acquaintance with his real nature and if he cannot firmly establish him on that plane, and then whatever he may do turns out to be utterly futile. In fact this sort of go of life only serves to multiply bondages for him.

Know Thyself

So all the scriptures exhort—"Know Thyself". To know self is to dwell in self. If there is anything that may be called our eternal nature, its stay is in God. He is the creator of our being. We have sprung from Him. In the process of creation we are the legitimate heirs of His divine nature. He is the upholder and protector of all with a mastery over upholding and nurturing all existence. In a word He is the one and only master of our being. He alone has full right over us. We belong to him alone. This is the real truth. Subservience to ego is negation of freedom and that is also self-deception, ingratitude, ignorance and devilishness, because it illegitimately denies the sovereign right of God over us and seeks to move independently and arbitrarily extirpating God and usurping His place in the domain of our life. And to recognize God as the sole Lord of our life willingly and gladly submitting ourselves to Him with a sense of active responsibility to uphold and protect all, is at once devotion, self-knowledge, liberation and bliss. It is this that is the Supreme Goal of our life. So when surrender to God, belonging to Him and fulfilling His will in the divine way become the objects

of our life, it can be safely inferred that we have been able to comprehend the essence and keynote of the entire creation. It is heard that God has created himself into many simply to realize and enjoy Himself.

So if we can completely surrender ourselves to His feet with unconditional devotion and unrepelling adherence and love coupled with active pursuit and service, then we can reach the culmination of spiritual realization and enjoyment in our life. Spirituality means ceaseless dynamism of life with an untottering stay in God.

Supreme Love

"The desire that is directed towards gratification of one's own senses is called lust, but the desire that wants to please the Lord alone is called love."

This quality of love is the only objective of human life. Then our whole being is consciously centered in Him. He becomes the focal point and the foundation of our ego. At that stage a man does not take even a single breath for himself. When his whole soul is thus absorbed in God, he becomes just an instrument in His hands and constantly seeks to fulfill His will, i.e., he becomes ceaselessly active in upholding nurturing every being of the universe.

There is no room for narrow selfishness, ego or self-establishment in this divine move. And when a man becomes untainted, empty, selfless and holy to this degree, the infinite power of God does find a dynamic manifestation in and through him according to his capacity and characteristics and it is employed in promoting the welfare of all people. It is needless to say that when a man thus dedicates himself to the propitious service of humanity he naturally becomes abundantly resourceful.

It is in this way that human beings find the fulfillment of all their desires along with their environment through selfless love for God. so it is obvious as to how deep and indispensable is the need of a man to advance towards God-realization in his actual day to day life.

Pursuit of Fulfiller the Best of the Age (Yuga-Purushottam)

For this, steady adherence to an Ideal who represents the urge of upholding and protecting all, is necessary. Because we cannot properly conceive a disembodied upholding and protecting urge. So a relationship of real love cannot grow there. An embodied Ideal representing the upholding

and protecting urge is called the incarnation, fulfiller the best (Purushottam), the prophet, the Ideal, the master etc. The latest incarnation is the object of our worship. It is best if he can be had when he is alive. He may be said to be a living manifestation of God. All the past prophets are alive in him. To follow him is to follow all the past prophets. If we want to follow any past incarnation it is desirable to follow him in and through the present One. Because the present incarnation is just a new form of the past One. All the past Ones can be found in him more fully, because in the fulfiller the best of the present age, all the previous prophets can be felt fully, moreover we get in him a further fulfillment of them according to the evolutionary process.

If we seek for highest development, it is indispensable to accept him. We can constantly sense the material and live stimulus of the divine attributes of loving service and the upholding and protecting urge in his direct contact through all his conducts and minute strokes of behaviour.

It we have unexpectant and sincere love for him then his living example stirs the inmost depths of our soul and inspires in us an urge to do as he does and there can be no doubt about the fact that by so doing our perceptions also become finer, keener and richer.

The Way to Highest Evolution

In fact "God is one, Dharma is one and Prophets are messengers of the same truth." And, unrepelling active adherence and attachment to the present fulfiller the best (Purushottam) who is a nurturer of individual distinctiveness and a fulfiller of all, is the fundamental spine of self-development. He is a living embodiment of the essential truth. We cannot reach the culminating point of truth by excluding him.

If we do not accept him we cannot fully realize God or any of the Past Prophets. He is indispensable to everyone. As a fish cannot live an easy, normal, healthy life without water so also we cannot have an unhampered meaningful complete existential life without availing ourselves of fulfiller the best of the age who symbolizes the very source of the stream of our eternal life. Our life becomes dynamic and fruitful in so far as we live in communion with Him. When we sever our connection with him we gradually become dried up, weakened and shattered. The highest objective of life remains unachieved. Our spiritual pursuit cease at a much lower stage in comparison with the highest possibilities of our becoming.

Prophets are One

In this context it is necessary to say that prophets or incarnations reveal the science of being and becoming. There is no difference among them so far as fundamental and universal truths and principles are concerned. The particular instructions they impart suiting the needs of time, clime and individuality may show some apparent differences but it is discernible that those instructions are strung on the thread of principles of existence. So, it is not at all proper to create any difference among prophets. If we obey one of them and disobey another or if we all the past prophets without caring for the present one or if we obey the present one and disown the past ones then we shall be infected by the spirit of communalism and deviate from proper Dharma.

As we should recognize sequence of prophets so also we should respect the hereditary clan of every individual. To disown forefathers and their existential tradition and culture for the sake of following Dharma is a veritable form of ignoring Dharma. If we develop an unerring conception about the oneness and scientific universality of Dharma then despite the existence of lacs of communities all the people of the world can be unified around the fulfiller the best of the age maintaining the distinctiveness of every individual. We have already stated that Sri Sri Thakur has expressed these supreme truths in all brevity—

(a) "All live and grow through Dharma, sectarianism is not Dharma."
(b) "Dharma makes life glowing and it is always one."
(c) "Those, who do not obey past prophets, are to be certainly known as heathens."
(d) "He who differentiates among prophets, brings about destruction by causing blinding darkness."
(e) "Non-acceptance of the present prophet leads to extinction in the midst of blinding darkness."

The Way to God-realization

So if we come to know about the embodied fulfiller the best, we should by all means avail ourselves of this presence. It is a great fortune to have him. Those who cannot accept him owing to their obsession of ignorant instincts are really very unlucky. They keep themselves far away from the fundamental purpose of life which lies in God-realization. They

may endeavour much in the spiritual domain according to their own likes and dislikes but those endeavours which owe their origin to their imperfect mind can never produce the desired result. In fact, those attempts are not in tune with God. When the fulfiller the best is present in flesh and blood it is he who is to be accepted and followed. Because he is the living altar of God and previous prophets. Moreover, he is the the-then supreme evolving agent of the whole human race. To ignore him is to ignore God and the past prophets. All gods and goddesses are also ignored thereby. A God means a deity who glows in the heart of people by accentuating life and growth in them through service and inspiration. If we become averse to fulfiller the best and continue spiritual practice according to our own passionate choice we become deprived of worthwhile realization.

Of course, if we continue spiritual practices according to the instructions of a realized Guru with all adherences to him it invariably produces its effect. We should again remember that on the advent of the supreme Guru, the Guruhood of all other Gurus devolves on him. God alone is attainable, so when He Himself appears in human form at that hour he is to be worshipped. If we accept him even after having accepted another Guru that does not involve desertion of the former Guru. Rather, by this new initiation the previous initiation finds further fulfillment. But if we do not accept him notwithstanding our having come in contact with him, that amounts to forsaking the real Guru. Moreover, there are different stages of spiritual pursuit and realization thereof. If we are to reach the highest possible stage of realization, unrepelling adherence to fulfiller the best of the age is an imperative easy. To know the fulfiller the best in his essence is God-realization.

Again, if the fulfiller the best of the age is not alive, if he is already gone, it is our paramount duty to follow him. And we can have the inspiration of following him truly through an ideal devotee who has unrepelling and passion-pervading attachment, it is all the better. In fact he continues to remain alive in the world in and through the chain of devotes that have passion-pervading attachment to him. Moreover, there remain his process of spiritual culture, the divine name given by him, his image, the history of his life, his messages and his holy dwelling. All these things serve as aids to God-realization till his next advent.

Divine Name, the Embodiment of Name and Creation

In order to know him in his essence it is needful to be initiated in the process introduced by him. Out of mercy he condescends to come down to earth in a human shape from his causal plane carrying the memory, consciousness and instinct of the Supreme Source in their pristine purity. He is the embodied form of the divine name and the seed of entire creation lies embedded in the divine name. The world has evolved out of it. Everything belonging to the world has organized from the prime sound, so it is called Brahman in the form of sound. Behind sound there is the vibration. And the mechanism of every kind of vibration is found in the supreme name. Originally there was a great void or vast expanse endowed with two opposite poles. One pole is the positive and the other negative. There are an eternal attraction and repulsion between these two poles. Motion and energy are the outcome of them. This constant dynamic force constitutes 'Atma' (soul). The word 'Atma' is derived from the Sanskrit root 'At' which means to go on incessantly. At the back of vibration there are also attraction and repulsion. Sound is generated by them and creation gradually evolves out of it. Sri Sri Thakur has proclaimed on the basis of his direct realization:-

"Vibration
comes from the conflict
of stato-dynamic urge
evolving into sound
in a periodic flow
of positive and negative motion
which creates
with every orientation
different devices and designs
of creation and dissolution
from the vibrating tremor
of tuning adjustment
and it runs on resonating
within and without
in the form of a thrill
of make and break;
discern,
know the clue and characteristics
of vibration,
apply it accordingly

to make and break
and to have the desired effect of
creation and dissolution."

In fact, the original divine name or word constitutes the essence of all causes or in other words the cause of all causes i.e., the final cause. And the fulfiller the best (Purushottam) is the conscious embodied form of it. The divine name is said to be the symbol of the divine. Through name we can ascertain the Supreme Source, i.e., we can form an idea as to wherefrom he has condescended to descend and where he wants to lead us who are ignorant and erring. If we cannot establish ourselves steadily on the plane of the Supreme Source, our whole move of life turns to be meaningless and productive of ignorance. That only serves to multiply the fruits of futility.

We have already learnt that the way to God-realization or attainting a personality capable of upholding and protecting all, lies in active adherence to fulfiller the best or the divine master. Now we shall discuss how we can adequately develop our adherence to the Ideal. Here we shall discuss at length all that we have to do after being initiated and in the process we shall endeavour to show how attachment to the Ideal and self-adjustment inevitably flow from the observance of them. The first duty after initiation is self-culture. ■

Self-Culture (Jajan)

The Import of Self-Culture

Sri Sri Thakur has said about self-culture (Jajan)—"Be consecrated to the Ideal, dedicate yourself to the service of the Ideal with an ardent

concentric urge, equip yourself with your everything in all respects spreading and all that concerns you thoroughly consistent—thus do achieve becoming yourself–verily this is the attuned secret of self-culture (Jajan)".

So self-culture is something very comprehensive. It comprehends within its sweep Ideal-centric repetition of Holy Name, meditation, worship, self-analysis, principles, personal study, pursuit of vows and penance, exalting service, prayer, etc. we shall have to completely anoint and imbue ourselves with the ideas of the Ideal. The essence of self-culture lies in completely soaking ourselves in his ideas and identifying ourselves with him, and this is calculated to affect a thorough metamorphosis in our personality.

Different Kinds of Holy Name

It is essential to remember the discussions we have already made. So we shall repeat some of the conclusions we have arrived at. We shall have to accept as Ideal the latest representative man of the age who is a nurturer of distinctive individual characteristics and a fulfiller of all. He is the embodied form of God and all the previous prophets. He has a full grip over the origin and end of creation. He is at once a living combination of the infinite and finite. He is the very essence of the basic cause from which everything sprung. And, he can also impart the technique is what is called initiation. It is called initiation because through the cultivation of this technique man attains all-round efficiency. The Holy Name is imparted at the time of initiation. The Holy Name is of different kinds, e.g. (a) that which represents resonance, (b) that which represents sounds and (c) that which represents an idea. The resonant name is the highest kind of Holy Name. Because everything belonging to the world is the outcome of vibration and the vital essence and mechanism of vibration lies impregnated in the bosom of the resonant Holy Name. We can reach the very core of causal plane by practicing this name with adherence and devotion to the Ideal or the personified Holy Name.

Repetition of Holy Name and Meditation

So repetition of Name and Meditation are essential. We shall have to repeat the Holy Name inwardly and think about the Ideal along with that. The figure of the Ideal represents the very essence of the causal plane or in other words it is the conscious personified form of the Name. So along

with thinking on the Ideal, we should continue to lovingly remember and meditate on his form. Through this we can easily realize the supreme truth. In this context it needs to be mentioned that fulfiller the best of the age is the object of our worship and meditation. If he is no more in flesh and blood, even then he should be worshipped and meditated on. Because none other than the personified form of the Name can be the object of our worship and contemplation. Thereby we cannot reach the goal represented by the Name. We can at best reach the stage which has been realized by the object of our meditation. Further advancement becomes almost blocked. More-over, if we meditate on anyone except the unerring supreme advent, then we are likely to imbibe the errors and weaknesses that linger in his character. That serves to deteriorate us instead of elevating us. In a word till the next appearance of the Supreme Being in a human form, the latest incarnation should be worshipped and meditated on.

We generally find that at the time of spiritual practices many untoward thoughts tend to distract our mind. If we try to suppress, repress or dispel them that does not produce any wholesome effect. So we shall have to meaningfully integrate them to the Ideal. This is called adjustment, harmonization and solution. Even if we have some bad propensities and if we succeed in engaging them towards enhancing the interest and establishment of the Ideal then they cannot produce any undesirable effect. The original bad tendency itself turns out to be a source of great good. If we suppress the good and bad traits in us instead of employing and adjusting them for the Ideal, there is no knowing which sort of disaster will be created by them and that when. That will render the development of a consistent, integrated personality difficult. So we shall have to focus our inherent tendency towards unification or life-urge on the Ideal, who is the very living embodiment of being and becoming.

And, we shall have consciously and consistently adjust all the factors of the conscious, sub-conscious and unconscious levels of our mind that we come across at the time of repetition of Holy Name and Meditation.

Past Impressions

There is a burden of infinite past behind every one of us. It is difficult to measure the immensity and huge dimensions of the complicated factors that have contributed to our evolution from a simple beginning up to the present state of development. We have traversed a long weary way. We

have transcended many stages and in this process have acquired enormous experiences. Much of this stupendous past is merged in oblivion but it has not been obliterated nor has it been made extinct. We may be conscious of it or not, but this is exerting a tremendous influence over us and guiding our destiny. The fact is that each one of the factors of the past has its distinctive role and they are operating in their own way in an independent manner dominating our conscious deeds. They have not been linked with or adjusted to the Ideal who represents the well-being of our existence. It will not serve our purpose if we cannot make them harmonious and consistent with the Ideal. But how to discover them ? In answer we may say that the only way to their discovery is to excite and awaken our brain-cells through repetition of Name and Meditation. Everything is fundamentally connected with the Holy Name and the personal embodiment of the name itself. So in course of repetition of name and meditation there starts, a stirring in the inmost depth of our personality. Thus the impressions that are latent in our brain cells come to the surface. As they reappear and make themselves felt we should seize the opportunity to relate them to the Ideal.

In this way we discover ourselves with the totality of the past impressions that we have acquired. So long as this vast past remains undiscovered and unrelated to the Ideal our communion does not become complete. Because the repressed and suppressed impressions of our sub-conscious and unconscious mind may at any moment sever us from the Ideal and lead us astray. Here lies the supreme necessity of Name and meditation.

Spiritual Effort (Tapasya)

Repetition of Holy Name and meditation generate an energizing heat and stimulation in our psycho-physiological system. And that is why this practice is called Tapasya. Regular practice of this invokes an urge. But if this urge does not find expression in appropriate action then not only does it become futile but it also brings depression in its train. So along with repetition of name and meditation simultaneously there should be intense activity directed towards the fulfillment of the Ideal. Without unceasing activity, spiritual practice becomes monotonous and hardly does one find zest in it. Progress also becomes blocked. Again, if one continues tremendous activity without regular spiritual practices that also invites

different kinds of passionate taints and in that state activity lacks in divine consciousness, loving interest and existential enjoyment.

The Mode of Meditation

Meditation is not a mechanical rigid affair. As we think of our beloved with a normal loving ardour, so we require to think about the Ideal in a similar vein. As we continue to contemplate on his movement, sayings, doings, expressions, sportive moods, desires, happiness and well-being etc, naturally our mind gets absorbed and concentrated in Him. His fascinating beautiful form spontaneously awakens in our mind. Then we do not have to struggle mechanically.

"As our mind dwells on the Ideal and his interest, normal communion takes place in our meditation."

There should be an earnest desire in our mind as to how we shall employ our life in the service of the Ideal. We should also deliberate seriously, deeply and ardently on the concrete steps we are to take for enhancing the interest and establishment of the Lord.

This urge makes meditation easy and natural. So we should constantly cherish an idea of fulfilling the wishes of the "Beloved" with all responsibility. This serves to induce a constant meditative mood in us.

"When thoughts of the Ideal and His wishes possess our being accompanied with a fulfilling urge that phenomenon is called self-culture or Jajan."

The more a man acquires mastery over meditation the more the avenues are opened up before him for achieving success in different pursuits of actual life. In course of meditation the power of unblundering thinking and planning grows exceedingly and by the practical application of it in different works, we can attain unique success in them.

"The psycho-physical moulding
of objects and affairs
to fulfill the interest
of the principal,
unfurling the faculties
of perception, conception,
discretion and remembrance
with a shortening of the reaction time
is the fundament
of concentration and

meditation."

If a man possesses these precious qualities what has he to worry about ?

Thus repetition of name and meditation coupled with activity makes our higher becoming an easy affair. "Repeat name, think on all the qualities of the Ideal and cultivate them both mentally and physically engaging yourself in materializing them—thus will you become puissant in knowledge and attributes."

It is through this that the transformation of character in tune with the Ideal becomes inevitable.

Concentration

Meditation involves concentration. Concentration means to focus our attention on one. The more we become accustomed to meditation the more do we become concentric. The function of meditation lies in thinking something in all its aspect and relating it to every phase of life and discovering the usefulness of that particular object to the Ideal and the entire environment. Through this it is revealed to us that there is deep underlying unity in all the varieties and diversities of the world. Thus we can make different factors of life interfulfilling and enormously enrich our whole life. All our energy becomes convergent and consolidated and with the aid of that consolidated energy and strength we can achieve wonders.

Super-Sensuous Perception

In course of practicing name our brain-cells, nervous system and all the senses develop their keenness and subtle sensitivity to an exceeding degree. When the powers of the senses expand superabundantly that phenomenon is called having mastery over super sensuous powers. Then it may be possible to visualize the finest things which cannot be seen by the use of microscope even. Through this enlargement of perceptive faculties the whole world becomes infinitely expanded before our vision. Things that we could not feel earlier come within the ken of our comprehension. Due to the stimulation born of repetition of Name and Meditation specially our auditory and visual centres gain supersensory powers. At different stages varieties of sounds are heard and different kinds of light appear before our eyes. In this way the different strata of the evolutionary process ranging from the grossest to the finest—nay even the causal plane and the reverse

order of it are laid bare before our naked senses. The screen obscuring the subtle secret of life is removed once for all. We can directly feel the core of truth with our entire being. But in this sphere also the fundamental need is well-adhered attachment to the embodiment of the Name and the Holy Name too essentially signifies extreme leaning to the Ideal.

The Danger of Repetition of Name Without an Urge to Fulfill the Ideal

If there are no adherence, meditation and active effort to please the **I**deal then mere repetition of Name may serve to intensify our passionate ness. Because it will not do to augment our urge and energy alone, but at the same time what is most needful is the well-adjusted application of that urge and energy. And well-adjusted use of the same is possible when it is placed in the service of the **I**deal.

So the fundamental thing is to be actively interested in furthering the interest and establishment of the **I**deal in all respects. Through spiritual exercises 'Ravan' gained extra-ordinary powers but as they were engaged in fulfilling the interest of his passions, they turned out to be a veritable source of his own downfall. Everyone needs to be extremely conscious and alert about this pitfall. We must remember that the aim of our life is to belong to the **I**deal completely and employ every bit of our strength and resources for the fulfillment of the **I**deal. It is only then that our life becomes divinized and we can realize the real sweetness, glory and excellence of human life.

Both Repetition of Name and Meditation are Necessary

As meditation is necessary along with repetition of Name, so also repetition of Name is necessary at the time of meditation. Because if repetition of Name does not provide the required urge then, meditation tend to lose its fervour. Repetition of name makes us sensitive, where as meditation makes us receptive. There can be no balance without happy marriage of them. Again if it has no connection with our words and deeds that also gives rise to inconsistency in our personality.

Name should be constantly practiced—

*"Do meditate **Mantra** on thy Lord*
dawn and night

*do repeat the holy **Name***
mentally and meaningfully
in all the movements of daily life,
Do materialize the directions
*of the **Guru** in due time—*
*That is **Tapas—***
the way to achievement !"

Repetition of Name and Self-Correction

If we can somehow consolidate the habit of constantly repeating the Name, normally a consciousness about the supreme goal of our life perennially persists in our mind. We can detect it as soon as any object, condition, situation, attraction or repulsion tries to draw us away from the **I**deal. Theft can seldom take place in a house where the house-holder is wide awake and vigilant. In this state self-analysis and self-examination become constant and normal. We do not repent after having committed mistakes, but we remain on our guard before we are overtaken by blunders. Still mistakes do take place. But if we persist in our spiritual practice we can correct our mistakes immediately. Because, we do not harbour any inclination to nurture or support our mistakes rather we become tremendously earnest about eradicating them as soon as they are detected.

Often the mistakes do not make themselves felt spontaneously. But when we try to concentrate our mind on God they invariably appear before us. Thereafter they are to be corrected with a grim determination. If we perceive at the time of meditation that we have behaved with someone in an undesirable way, we should make haste to please the man with all sweet and cordial behaviour without allowing our ego to remain stiff. If we go on adjusting ourselves in this way, defects and demerits do not find any opportunity to accumulate and debase us. Then our mind becomes clear and unburdened. Our whole life flows on smoothly in a blissful manner with an unbroken continuity.

The Joy of Self-Possession

Again in course of spiritual practice our mind is habitually drawn inward. The very roots of our consciousness steadfastly adhere to the subtlest depths of our being i.e. to the **I**deal. So the thousand and one

conflicts and struggles of life cannot upset us at all. In the midst of all agitations an abiding sense of steadiness and peace reigns supreme. This self-possession, stay in the **I**deal or dwelling in Brahman is the only desideratum of life. To dwell in Brahma means to dwell and roam in becoming. In fact, we have no acquaintance with the happiness that flows from active absorption in the Ideal. And that is why we greedily move about seeking the paltry happiness that can be secured by yielding to passions. If we can somehow develop a maddening urge for God, then sorrow vanishes once for all and we do not feel the painful pinch of unending hankerings. At this blessed hour a man becomes established in a consciousness of everlasting perfection and ever renewing novelty and freshness of spirit. Life and world appear to be a perennial stream of sweetness to him. He can then usher in peace and cosmos in the bosom of the devastating chaos of the world, with the aid of his inmost bliss and harmony springing from his intense Ideal-Centric love.

Perception and Pursuit of Sound (Bhajan)

In course of spiritual practice when sound appears it should be properly pursued and sought after. This is called "Bhajan". In the spiritual path "Bhajan" has a special utility. So every day it should be practiced for quite a long time with deep adherence according to the way prescribed by the realized 'Guru'.

Food, Habit and Conduct

If we have to move in tune with the Ideal, we need to take special care of food, habits, speeches, manners, dealing, conduct, behaviour etc. these things are to be so adjusted that they promote health of body and mind, devotion and regard, eliminating all adverse distractions. These benign habits are called hygienic principles (Sadachar).

There are three kinds of Sadachar, i.e. physical, mental and spiritual. By spirituality we mean a way of life by the adoption of which progressive dynamism becomes constant and unhampered. Well adhered Ideal-centred move includes mental and spiritual Sadachar. In a word we should be particularly vigilant and careful about observing Sadachar in a comprehensive and thorough manner. It is a must in the spiritual life. If we deviate from it we shall be unnecessarily creating hindrances in the path of our spiritual evolution.

Personal Perusal

Regular daily perusal of good books and scriptures is also a must for our spiritual advancement. Perusal becomes complete when we try to master the principles laid down by men of realization. So we should not merely read books but endeavour to observe existential principles in our day to day life. We shall have to acquire necessary good habits by systematic cultivation. Again, we shall have to give up all bad habits with determined and conscious efforts.

Vows and Atonements

There is provision for specific atonements for particular transgressions, evil deeds and sins. If anyone happens to succumb to such vices he needs to purify himself by having recourse to appropriate forms of expiation. Expiation signifies restoration of lost responsiveness through the adoption of proper remedial measures. As a result of addiction to vices our nerves lose their fine sensibilities. To discern and identify the cause of mental depravity and to revive the dwindling responsive faculty by eliminating the causal factors that contribute to the deterioration of it through strict adherence to certain restraints and disciplines as also sincere confession constitute the essential features of expiation. Again there is provision for the observance of precise vows for the awakening of willpower and the attainment of self-purification and self-contentment. It is useful to perform them according to necessity.

Prayer, Discourse on the Ideal and Association with Ideal

We should say something about prayer. Often we pray for various objects. But our prayers should centre on the interest and establishment of the Ideal and not around our self-interest and self-glorification. Because self-centred desires snap our ties with the Ideal. We should identify ourselves with his interest. This makes our communion with him spontaneous and natural. Again, our prayers should be supplemented and fortified by apt actual move and deeds. It is only then that they become unfailing. The essence of the word 'prayer' also lies in an excellent go of life. In the family life and organizational sphere congregational prayer coupled with relishing discourses on the Ideal irresistibly and invariably uplifts our mind towards the Ideal effecting a tuning with him. The regular cultivation of these practices is highly beneficial. It is also very essential to come to the living altar of the Lord and to keep company with him and his

sincere devotees with all regardful service and intelligent understanding. Through this holy habit quite a lot of existential traits and trends can be assimilated.

All these things are included in Jajan. In fact, the objective of Jajan is to assimilate and imbibe the character and conduct of the Ideal in the life of the devotee according to his personal capability and individual distinctiveness and thus to keep in tune with the Ideal in all respects with all active materialization of his principles and plans on the plane of actual living. Therein lies the culmination of realization. ■

Imparting the Ideal (Jaajan)

The Object of Jaajan

Jaajan is necessary with along with Jajan. Jaajan means infusing the Ideal in the environment. Both the words Jajan and Jaajan have been derived from the root—'Jaj'. One of the meanings of the root 'Jaj' is harmonization. So Jajan means to bring in concordance between the Ideal and one's internal world and Jaajan means to exalt the environment in tune with the Ideal by infusing Him among them. Through the pursuit of these twin practices a concord is achieved among Ideal, individual and environment. And this alone is the prime objective of Dharma. Because it is only through this that every individual can advance towards the attainment of integrated life and growth along with the entire human society in a coordinated manner.

What is Meant by Jaajan ?

Sri Sri Thakur says—"Jaajan means to come in contact with people and to infuse your Ideal-centric ardour in them with an inspiring zeal of serviceable dexterity through words, conduct, behaviour, association, assistance and actual deeds in a manner that impels them to be untotteringly fastened and attached to your Ideal with all vital urge being attracted, enthused and tinged by your concentric adherence, as a result of which they develop a tenacious continuity in imbibing the immortal culture of life and growth with an upheaval of spontaneous regard and devotion leading to worship, sacrifice, devout offerings and communion with the Ideal in a normal loving embrace".

Here we see that the fundamental thing is to impart our Ideal-centric adherence to others. So we must possess the thing that we seek to impart. Adherence to Ideal is something positive. The more we shall possess it, the more shall we able to impart it. Now let us analyze what this adherence is. Let us describe it in his words,--

"Our life-urge normally tends to run towards him, who is the object of our utmost attachment. And we naturally imbibe his character and traits as we endeavour to please him and win his heart".

What is Adherence to the Ideal?

We gain adherence to Ideal to the extent we imbibe his philosophy of life out of an ardent attachment to him and an urge to be upto his liking by effecting an Ideal-centric adjustment in our personality. Then our mind is tinged with a kindred hue. We seek to fulfill and establish him with all we have. The eyes, face, nose, ears, gaits, words, behaviour etc. of the person who has been really immersed in the Ideal with a loving interest and whose whole being has been thoroughly wedded to that living embodiment of love constantly proclaim the Ideal in a spontaneous manner. A man who has been absorbed in the Ideal can make others get themselves absorbed in him. We must assimilate that in our character which we seek to impart to others with a view to moulding them.

The Inseparable Relation between Jajan and Jaajan

The principal instrument of self-transformation is 'Jajan'. The more we shall absorb ourselves in 'Jajan' with an intense adherence, the more shall we be anointed and imbued with his ideas. His knowledge and attributes will evolve within us according to our capacity and individual distinctiveness. Jajan normally evokes a joyous and concentric urge in us to fulfill the Ideal with our adjusted thoughts and activities. This delightful and relishing absorption in the Ideal will serve to make our 'Jaajan' unfailing and lively. Moreover, Jaajan means to stir man to the inmost depths of his being, to activise his benign sentiments and to rouse him to an enlivening consciousness by dispelling his inertia and callousness through the impact of one's energizing spirituality. In order to accomplish it we shall have to unlock tremendous energy by the aid of our spiritual practices, assimilating that in the domain of our life. Our character must reflect it constantly. Again, we shall have to cautiously avoid all hostile thoughts, words, deeds and moves like stern ascetics. Otherwise there will be a set back in our spiritual life. Thereby the glow of our personality will grow dim and so our "Jaajan' also will not be effective.

So thus we see that 'Jajan' and 'Jaajan' are inseparable. There can be no Jaajan without Jajan nor there any 'Jajan' without 'Jaajan'. In this context Sri Sri Thakur has observed—"Whenever 'Jaajan is not accompanied by 'Jajan', it invariably invites the destruction of individuals, the society and the nation in the long run. Because if the inspiring agency becomes afflicted and depressed due to lack of proper self-culture,

ignorance possess and overpowers it and unceasingly tries to assert itself with a terrible force. So, if a 'Jaajak' (propagator of the Ideal) continues to infuse people without being thoroughly interested in the Ideal with a corresponding personal conduct, it is likely to bring in colossal disaster."

Again, if we exclude 'Jaajan' it serves to weaken our urge for 'Jajan' and active fulfillment of the Ideal. So Sri Sri Thakur has said—"Jaajan makes men eager and accustomed to serve the life and growth of people along with their environment, inducing them to be untottering in their adherence and thus enables them to engage themselves accordingly in actual deeds with all urge of existence by arousing their meditative ness with an upheaval of emotional fervour. And, it is through this that it continues to enrich people by providing them glowing endowments of realization. If you deprive yourself of it in your meditation and cogitation will gradually dwindle into depression. So, if you aspire after attaining immortality by engaging yourself in meditation and 'Jajan'; never abandon Jaajan and the effort to intensify your concentric serviceable efficiency in your day-to-day life."

The Attitude of a Jaajak

So Jaajan is needful for our own welfare, because it enlivens and augments our adherence to the Ideal. So the Jaajak should have a regardful attitude towards the person he tackles with a consciousness that he offers him an opportunity to infuse the Ideal, wherein lies the highest enjoyment of his life. This regardful attitude of a devoted Jaajak towards the person he deals with reciprocally rouses in him a deep sense of regard for the Jaajak. In short, the Jaajak should not entertain such an idea that he is going to instruct or help someone. In fact by Jaajan he is helping himself. Because the more he will be able to impart his conviction to others the more will his conviction be strengthened and the more his environment will be Ideal-centric and elated, the more will his go of life be pleasant and comfortable. And if he can not succeed in elevating his environment, the environment itself will pull him down. So 'Jaajan' constitutes one of the cardinal duties of our day-to-day life. To go without Jaajan even for a single day is to indirectly allow the anti-existential elements lying within and outside us to be nurtured. In a word, it is tantamount to inviting danger for us out of our own delinquency. So, so long as we are able, we should by no means ignore the duty of daily Jaajan. To remain elevated and untainted along with our environment we should ceaselessly resort to

Jaajan to purify ourselves and our environment, otherwise defects will accumulate in all of us to such an extent that it will be difficult for us to rectify the same. One of the main reasons of the predominance of distorted conceptions and perverted go of life in the present day world is the lack of the habit of Jaajan combined with corresponding conduct in the sphere of individual life. In some places there is observance of principles without any active effort for propagation. Again in some other places there is active propagation which is divorced from observance of principles in personal life. So, benign enlightenment is not playing a dynamic role in the social structure. The soul of Jaajan lies in love and a serviceable attitude which are vibrant with a consistent move calculated to enhance the interest and establishment of the Ideal. This urge impels us to be interested in all. When we become interested in others in an Ideal-centric vein they also become interested in us and along with that in our Ideal.

Move that Deserves Regard

We shall have to understand deeply the different aspects of the definition of Jaajan which we are discussing here. The prime object of Jaajan is to ligare people to the Ideal by attracting and inspiring them through the transmission of our own concentric adherence. Generally we have recourse to language adopting it as the principal instrument for the fulfillment of this purpose and we labour under the delusion that all that is meant by effective Jaajan is simply a good talk. But Sri Sri Thakur has said that our Ideal-centric adherence has to be imparted to others with an inspiring zeal of serving efficiency through words, conduct, behaviour, association, assistance and actual deeds. If all these factors are not coordinated as much as possible, mere words will not serve our purpose. The basic fact is that if we are really sympathetic to people and sincerely seek their welfare, then we automatically engage ourselves thoroughly in doing such things as ensure their welfare. Then these activities flow naturally. Thereby people become regardful to us in a spontaneous manner. But if our regard is deeply rooted in the Ideal, we can immediately direct their regard towards him. And we invariably do so actually, in as much as we are convinced of the fact that the Ideal is the abode, of the welfare of all. The more a man is centred in him, the more does he find fulfillment in life. Not only do we make men abler by ligaring them to the Ideal but in this process we also acquire greater ability. It is thus that

Jaajan or imparting Dharma develops and elevates everyman along with his environment.

Jaajan is the Best Form of Public Service

From this standpoint Jaajan is the best form of public service. Because at the root of all the sufferings of humanity there lies passionate ness. And, Jaajan means to turn passionate people to be inclined towards the Ideal or being, to dissuade them from the path of annihilation and goad them towards unfoldment and becoming. And this can be accomplished when the Jaajak himself possesses a well-adjusted, regard-inducing character imbued with a concentric serviceable urge for upholding and protecting others. Moreover he has to mould his character in such a way that whoever comes in contact with him is automatically enlivened and inspired by getting a peaceful comfortable and safe shelter in him. People must feel satisfied and happy in his company, so that they may take him as one of their near and dear ones. His intense loving touch should enable people to be energized with an yearning for life and growth.

Jaajan and the Upward Move of Society

If a Jaajak does not have this concentric, existential and compassionate glow in his personality, then he will not be able to enthuse people and make them ardent in the pursuit of an elevative go of life. The more a man will be self-adjusted out of an attachment to the Ideal, the more will his power of charming and adjusting others develop. Again he will himself advance towards a higher go of life in the process of attempting to push the environment towards the acquisition of a sublime life. In this way the society, as a whole, will ceaselessly run towards higher attainments.

The Transformation of Society

The duty of Jaajak lies in making the people inter-interested through the origination of a flow of mutual giving, receiving, service, cooperation and exaltation by integrating them to a common Ideal. For effecting this he will have to constantly pursue them providing them proper inspiration with a warmth of genuine emotional love. In fact a Jaajak is a messenger of the divine in the society. He will seek to kindle the latent higher qualities of people through the impact of his own inspiring example. Thus the more the manhood and divinity of people will be nurtured and unfolded, the more

will the moral and spiritual degradation of the society be eliminated. The Jaajak will impart to people a new sense of values and a deeper outlook on life. Notwithstanding all depravities, man has an inherent hankering after a nobler and higher life. This hankering and ardour have to be ignited to a blazing point through a relishing and joyous transmission of the Ideal, culture and Dharma. Then fire will spread everywhere and it is thus that the human society will be transformed.

The Good Effects of Jaajan

The good effects of Jaajan are infinite. Our human assets grow through it. That facilitates the go of our worldly life in all possible ways. It improves and tones up the health of our body and mind, nay it even serves to increase our longevity. Again a man who is properly engaged in Jaajan normally develops the knack of adjusting himself along with his environment. Through this his personality and will-power become vigorous. Through Jaajan the secret of dealing with people, inquisitive serving attitude and resourcefulness of intelligence etc. evolve automatically. If a man can attain mastery over these traits, then he acquires the capacity of meeting the most difficult challenges of life in a befitting way and thus emerges triumphant by overcoming all resistances. In a word, he becomes invincible in life. He does not become a slave to circumstance, rather he rules over them. He becomes free in the sense of the term by dint of his Ideal-centric allegiance, service and efficiency. He roams about in the world with the characteristic stamp of self-confidence that is born of a divine masterliness.

Jaajan and Realization

A Jaajak rediscovers himself, the world and human nature everyday in newer and newer modes. In course of Jaajan a man unexpectedly comes across newer and newer perceptions, knowledge, realization, and enjoyment and his consciousness expands extensively giving rise to an unending ecstatic joy and inspiration. All these things combined together serve to make his body, mind and vital being blissful. A man who is immersed in selfishness and is averse to the bigger world has not learnt the art of living. If the urge of Jaajan seizes us, we automatically come to be eager about and interested in the wider world and we become intensely conscious about our social environment with a concentric compassion and

it is thus that we are liberated from the narrowness of self-engrossment. This is not all. We also become free from the obsession of complexes to a considerable degree. Perhaps we passionate people cannot properly assess the value of the freedom that flows from the conquest of complexes. It can hardly be described as to how much it helps us in attaining all-round success and fulfillment in life. Every man constitutes a distinct world by himself. By winning different individuals for Lord we discover and acquire intimate acquaintance with so many different universes. Through this everyday our consciousness reaches newer depths and dimensions in the realm of realizations. Every single day provides newer experiences. In this context it needs to be mentioned that if we are in the habit of making Jaajan to superior quality of people, the wealth of our experience grows all the more.

Jaajan and Divine Communion

Again, Jaajan puts us in active tune and communion with the Ideal. To sustain unbroken tuning with the Ideal is of paramount importance in our life. But how can we achieve this? We are social beings. We are infinitely entangled with our environment in a complex network of receiving and giving, obligations, and responsibilities etc. we have to pass most of our time with other people in connection with discharging various duties. We can make this unavoidable necessity of maintaining social contact helpful towards the attainment of the highest fulfillment of our life if we are constantly given to Jaajan. Then all the contacts and relations of a man become conducive to his joy and progress. At that stage all his works become perfect, disciplined, and fine and quick through the influence of his joyous balanced mental state and mutual cooperation. Again, it cannot be fully described as to how much mutual discourses on the Lord serve to make our family-life and social meets enjoyable, uplifting and sublime. An active maddening, Ideal-centric urge creates a delightful divinely-charged atmosphere all-round us. The varied temptations and oppressions of *Satan* do not succeed in destroying it. Then the current of our spiritual life flows uninterruptedly like an incessant unbroken stream of oil. By this we transcend selfish worldliness notwithstanding our being engaged in executing all worldly duties. In fact we constantly enjoy the sweet divine beauty of life in various ways in and through all the twists and turns of our day to day affairs. We feel a transcendent ecstasy even while facing the stern realities of this dirty world. And this does not remain confined to our

subjective perception alone, but we go on transforming our environment and the existing world with all its complex affairs in a divine rhythm through the effectual medium of **J**aajan. Thus **J**aajan makes our inner and outer world supremely blissful.

Jaajan and the Unfoldment of Character

This endeavour to effect a divine transformation involves infinite toleration, patience and perseverance. Man has to be exalted towards life and growth through toleration, love, service, effort, affection, uphold, protection and nurture. All the poison of the world has got to be eliminated by absorbing and assimilating it like Nilkantha (a god who is said to have devoured poison for saving the world and had his throat turned blue). This divine urge endows a man with infinite wealth of character. When we are to secure the welfare of people, we cannot achieve it by yielding to fraud and falsehood. A man has to be out and out sincere. He has to be engaged in contributing to the welfare of the individual and the collective body undergoing all sufferings with a responsible concentric urge of upholding and protecting all. And the meaningfulness of human life lies in a normal manifestation of a divine go of life flowing from a radiant realization of truth. This is why Lord Srikrishna has declared in the **G**ita—"Those who impart me also attain me." Sri Sri Thakur has also said "Jaajan brings in a sense of communion, with all integration; again it invites intelligence and efficiency culminating in a crowning achievement of unlimited wisdom."

Let this Jaajan which is calculated to ensure all-round success, possess us like anything. Let **I**deal-centric Jaajan serve as an invulnerable and inexhaustible weapon in the remaking of ourselves along with the country, the world and the whole human race. ■

Istabhriti (Devout oblations to the Ideal)

Istabhriti is a Token of Gratitude

Along with the daily observance of **J**ajan and **J**aajan we should observe **I**stabhriti everyday with due regard. For our life, we are simultaneously indebted to God, human society and all nature. Our existence depends on the service and cooperation of all. The most important fact is that at the back of our creation there lies the self-dedication of **G**od. It is through the grace of the **S**upreme **F**ather that we have been endowed with life if we are conscious of this truth we cannot but be infinitely grateful. An active manifestation of this gratitude is the observance, nurture, protection and fulfillment of the Ideal. The **I**deal is verily the source of all life that exists in the universe. So to maintain and fulfill him means to nurture the source of universal life. By this we invigorate the very basis of our life. In the domain of our life the contribution of the wide world is infinite. But at the rot of the evolution and stable stay of this world-environment there exist the most gracious **S**upreme **F**ather. And the **I**deal is none but the embodied manifestation of Him. So before thinking of maintaining and nurturing ourselves, our family and our environment we should give priority to maintaining and nurturing **I**deal. Because everything flows from Him. So before taking any food everyday we shall have to properly offer oblations to the **I**deal with all regard and adherence.

Istabhriti Awakens Our Latent Powers

Through this positive effort the **I**deal becomes first and foremost in our life. An inseparable part of this Istabhriti is offering of eatables etc., to brothers in faith and society and other creatures in general, and through this, mutuality, co-operation and integration sprout automatically. That is why serving the **I**deal and the environment constitute an essential feature of the observance of Dharma. If this habit grows in man, then his efficiency is sure to increase. Because this urge of service normally kindles and quickens his latent powers. Man starts sinking under the pressure of his own burden if he continues to be obsessed by selfishness. But if he becomes actively interested in the **I**deal and his fellow-beings, an existential zeal goes on providing him newer and newer intelligence and

ability to execute onerous responsibilities. Gradually he becomes a great man.

Istabhriti and Attachment to Ideal

It is indisputable and irrefutable psychological fact that the more we think, speak and do for a man, the greater love do we develop for him. Thought and speech contribute to enhancement of attachment, no doubt. But active work becomes most effective in augmenting our love. The more we do for a man with an emotional urge, the more does he possess our mind, brain-cells and nervous-system. In other words he becomes our own to that extent. The more we love a man, the more do we imbibe his attributes consciously and unconsciously. So, the best effect of observing **I**stabhriti is that through it our love for the **I**deal intensifies. And the more the Ideal-centric devotion and love grow, the more does a man have his character transformed. The most precious thing in the world is genuine adherence to the Ideal. What could be a more wholesome thing than that which helps us in awakening this adherence? So we should serve the Ideal with our body, mind and resources. But we shall have to serve and maintain him without any selfish expectation. If we observe Istabhriti with a selfish expectation, our mind will remain centered in the expectation and it will not be directed towards the Ideal. So it will not be free from the whirlpool of passionate cravings. And it is an indisputable fact that release from passionate obsession constitutes the very foundation of fulfillment leading to utmost becoming.

Transformation of our Worldly Activity

If the urge of Istabhriti possesses a man's brain, then whatever work he may be engaged in for earning his livelihood, the memory of the Ideal continues to persist in his consciousness in and through all that he does. Because the duty of maintaining the Ideal assumes primary importance to him and everything else becomes secondary. The urge of fulfilling the Ideal becomes the prime incentive of all his activities. Thus his mundane work for earning bread becomes transmuted to a holy act of acquiring materials for worshipping the Ideal. In this way his active worldly life serves to promote his spiritual life. Activities do not dissociate him from the Ideal rather they forge a communion with him in all concrete reality. And his all attention is constantly directed towards the objective of performing every work in an honest, efficient prompt and flawless manner. It becomes

impossible for him to have recourse to any dishonest means. Because what can be more unholy than the offering that is made to the Ideal out of ill-gotten wealth? How can we offer any impious oblation to the Lord? If a man is guided by these considerations he automatically becomes honest and good. Good means that which nourishes existence. Then man is actuated by an urge to make all his acquisitive efforts nurturing to the existence of the environment. When the sense of Dharma permeates every bit of his active life, it spontaneously brings an inundation of life and growth in the world. His very breath exhales and emits a wave of wellbeing.

Five Principal Daily Sacrifices

This is what is called making our life full of sacrifice. Sacrifice means service that leads to the growth of people. We are being enlivened and nourished physically, mentally, vitally and spiritually by various factors emanating from our past and present global environment. So we should daily serve and nourish this global environment. From this standpoint the scriptures have enjoined the duty of observing five principal sacrifices (sacrifice for the seers, sacrifice for the gods, sacrifice for the forefathers, sacrifice for the human race and sacrifice for all creatures) in our daily life. This signifies that we ought to do our duty to the whole world which sustains us in so many ways. We shall receive but we shall not give—such a one-sided affair does not operate successfully in the world order for long. It wears away the very foundation of our existence. So everyday we shall have to go on nurturing all that nurtures our existence. This is the law of life. So we shall have to pay greater attention to doing our duty than to having our demands fulfilled. Without worrying about what we have not got, we should concentrate our attention on reckoning how much we have got from the world. if this thought possesses us, then we cannot but be bent low in gratitude. Then alone we can realize what we should do for the Creator and His entire creation. Then there remains not other alternative than to take up the responsibility of maintaining, nurturing and protecting all according to our capacity in an unconditional, unselfish and non-egoistic manner. Contentment, self-complacence and self-expansion normally flow from such an active serviceable tenor. Then we can realize—"We are for all and everyone is for others". In this way our entire life becomes dedicated to God. Self-centric greed and cravings are eliminated only when we are possessed by a zeal for concentric, active self-dedication. Peace,

satisfaction and attainment sprout from it automatically. When we actively identify ourselves with the interest of the Ideal and the environment, our real interest becomes fulfilled in all respects in accordance with the law of nature. But these does not exist an irritating consciousness that arises out of an inordinate, restless and unsatisfied greed and expectation. This loving unexpectant concentric fulfilling effort raises a man above the level of his passionate desires. Then a divine harmony dawns in the domain of our life. An active engagement in service makes our life meaningful in all—specially in expansion, becoming and existential enjoyment. The deepest essence of observance of five principal sacrifices or Istabhriti lies herein. It is needless to say that Istabhriti is a form of the five principal sacrifices adapted to the needs of the modern age. And the abandonment of these five principal sacrifices is mainly responsible for the prevalence of poverty and pauperism in the national life today.

Elimination of Pauperism

Poverty is great problem of man. The society and the state are leaving no stone unturned to solve this problem. But there is no doubt about the fact that there is a deep relation between poverty and the character of man. If we analyze deeply, then we shall find that generally indolence, ingratitude, self-centeredness, lack of self-confidence and honour-sensitiveness etc. are the concomitant factors of poverty. If these defects are not rectified, removal of poverty becomes almost impossible. If these defects are not properly dealt with i.e. if they are not adjusted, then no amount of scope or opportunity can make a man successful in life. And rectification of these defects cannot be effected by external agencies alone. He should feel an urge within himself to do so. Of course, some induction can be provided from outside for rousing that urge. But if a man does not save himself, at least, if is not willing and does not exert himself, very little can be done from outside. An idle man may be made to work by intimidation and chastisement. But if he has no will or urge behind it, how much energy can he employ in what he does? The other defects mentioned above can hardly tackled from outside. So such a man can be saved if active adherence to the Ideal may be instilled into him. One of the principal means to activate and intensify adherence to the Ideal is the observance of Istabhriti in daily life. That keeps the initiation considerably alive. Of course, Jajan and Jaajan should accompany it. A man who is busy and obsessed with self-centric propensities does not understand the importance

of anything except narrow and sordid self-interest. If the attention of the person who is idle due to lack of gratitude and fulfilling urge, who has got his self-diffidence hardened by indulging in the habit of indolence, who has no sense of dignity of labour and is constantly afraid of losing his prestige, in fact, who is a captive of a hell of his own making, can be turned towards the Ideal and the environment and if he engages himself in a determined manner to serve the Ideal and the environment in his day to day life, then his stupefied and sluggish being rebounds with a valorous urge. He finds a new zest and joy in life. The joy flowing from unselfish doing, giving and dedicating possesses him. He can discover the hidden source whence streams out the enlivening zeal of life. Ten he feels a deep driving desire within himself to vigorously advance towards the attainment of a concentric larger life by overcoming all weakness and opposition. What is most needed is to be attached to a living centre representing the very essence and manifestation of love out of an urge for fulfilling whom he will roll on like a flood over the world being equipped with all possible resources of service. If he has a maddening determination to please the Ideal, he cannot but serve the environment. Because he knows that his Ideal is interested in all. So he does not think in terms of excluding or ignoring anyone. Moreover, if he has to serve the Ideal and the environment, he must develop his earning capacity. The basis of this acquisitive effort is also service calculated to fulfill the need of the environment. From this urge his inventive talent, intelligence, working capacity and other latent powers will unfold normally. He will turn out to be a new man, a lovely man. Here we can see what a tremendous influence Istabhriti exerts in doing away with pauperism. In this context it is to be specially remembered that mere mechanical and formal observance of Istabhriti will not suffice. Active effort to fulfill each and every wish of the Ideal is also an inseparable part of Istabhriti. Moreover, the amount of Istabhriti should be progressively increased. This yearning will gradually go on unlocking our efficiency.

Change of Outlook

It will not do to forget that all the materials of life that we enjoy owe their origin to God or man who is himself the best creation of God. we may

obtain things by our labour, but God has created the possibility of having our needs fulfilled through the application of industry. So there is no end to the responsibilities and duties that we have towards God and his creation. One of those duties is observance of Istabhriti. Through this we can establish a conscious link with the creator and His creation. That link is an active link involving the cultivation of love and the deepest sentiments of our being. As we go on sustaining this tie we gradually realize that we with all we have are His representatives whose main duty is to serve God and the world. That is not all. In fact, we belong to the whole universe and the whole universe belongs to us. The 'I' became the All, the All is 'I' and bliss. When I can discover myself in all and all others can find themselves in me, there emerges the culmination of becoming and bliss. So it is full of bliss.

That is why in the Gita we find the percept of partaking of remnants of sacrifice. First of all we are to offer Istabhriti and then we can have food and drink. If we take food without doing this, that is as good as enjoying the fruits of theft and sin. Because thereby the supreme source is actually ignored, excluded, and forgotten. We shall have to do away with this oblivious narrow, isolated move and invoke a conscious, expansive, well-attuned go of life. We shall have to be attached to the mainstream of a larger life that embraces both the Ideal and the environment. And that sort of life does have a material origination through the medium of Istabhriti.

Istabhriti and the Emergence of a Capacity to Overcome Dangers

The devout observance of Istabhriti generates such a potent existential strength and intelligence in the psycho-physiological system of a man that he can easily get rid of dangers, accidents, and calamities with the aid of the same. A man who is constantly engaged in materializing the wishes of the Ideal normally acquires the knack, volitional urge and mental strength to subdue all that is hostile to his existence. So he does not perish even in the midst of devastations. While others are swept away like so many straws in the face of disasters, he stands unmoved like a tower with an unsullied glory. Due to the emergence of a concentric, adjusted, fine responsive faculty, he often gets premonitions of imminent dangers and thus avoids and averts then skillfully. This is no miraculous phenomenon. This is just a scientific reality. Danger-averting inspiration and resourcefulness are likely to be the constant companion of him who is

always active, alert and ardent in furthering the cause of universal well-being.

Detachment

Quite a lot of points may be discussed in connection with Istabhriti. Anyway we intend to conclude this chapter without going into sundry details. What we aim at emphasizing is that the meaningfulness of everything we acquire in life lies in employing the same in the service of the Ideal. Otherwise we do not have mastery over our acquisition. We become subjected to attachment, bondage, encumbrance and perversion by what we gather and pile up and ultimately ruin ourselves thereby. In that state we lose active communion with the Supreme source and eventually miss the dynamic flow and glow of an ever-evolving go of life. We start withering away like a narrow and shallow sheet of stagnant water. But whatever we dedicate to his service unexpectantly goes on growing owing to the unfailing operation of the invariable law of Nature. That alone emancipates us from the shackles of selfishness and delusion. That alone serves to make us great and expansive transforming us to be the vehicle of the infinite. His infinite power finds a free play and flow in and through us. But there does not grow any egoism or attachment about our achievements.

"You do not own anything for your narrow self even when you are in full possession of everything. So, you are always pure".

We sincerely pray to God so that everything we possess may be used for the Ideal and the existential service of self and the environment and may thus make ourselves pure, enlightened and liberated. Let us ceaselessly advance towards the attainment of bliss.•

Adjustment of Individual Life

Unfoldment of Devotion

It will be obvious from the discussion we have made beforehand how through the devout observance of Jajan, Jaajan and Istabhrithi after having had initiation from the Ideal awakens our devotion towards Him and how it leads to self-adjustment in a normal manner. It should again be remembered that if a man has real love for the Ideal, the observance of Jajan, Jaajan and Istabhriti becomes unavoidable and automatic to him. Again if he has not developed sufficient love for the Ideal but if he continues to observe Jajan, Jaajan and Istabhriti regularly, properly and ardently, as an inevitable result of it his love goes on growing progressively. Man has at his disposal the technique of cultivating the habit by which devotion gradually becomes more and more steady and intense. If man is sincerely engaged in this benign culture, then someday his life may be blessed through the release of an irresistible and spontaneous flow of supreme unconditional love and devotion.

Mutual Relation among Jajan, Jaajan and Istabhriti

In order to develop attachment to Ideal and have mastery over passions Jajan, Jaajan and Istabhriti should be observed simultaneously with balanced attention to every one of these factors. It will not do to observe one of these to the exclusion of others. That will destroy harmony and balance. In fact these three factors are three aspects of one composite whole. If anyone of them is hampered, that will adversely affect the other two factors. Thought, speech and action, mind, body and application of mental and physical powers-all these things are to be adopted conjointly and coherently for the realization of our goal. Otherwise there will grow one-sidedness. Whatever becomes one-sided brings in an undesirable reaction in the long run. As a three legged table cannot stand if one of its legs is broken so also if anyone of the factors i.e. Jajan, Jaajan and Istabhriti is ignored, it also brings in a disaster in our spiritual life, rendering the stand of our existence shaky. So we should pay special attention to it and it is only then that our self-adjustment will be effective and enduring.

Well-adjusted Individual Life is the Foundation

of the Society and State

If individual life is well-adjusted, conjugal life, family life, social life and national life will also be gradually well-balanced on the basis of it. Because all these forms of life are composed of individuals. But in order to guide every sphere of our life flawlessly, we should observe certain essential principles in respect of each individual aspect of life. If we dive deep, we shall find that the existential principles that are to be followed in different spheres of life are inter-fulfilling and they are also in perfect accord with divine truth and the cosmic order of things as if there is no break or discord in the vast world-order. A supreme sweet symphony is resonant everywhere in the world with wealth of varied distinctive notes vibrating the common chord of an all-pervading upholding protecting urge. And all these things taken together are simultaneously giving rise to a supreme science and a superb art. As if all over the world a mathematical principle is operating with a glorious display of beauty and varied elegant expressions befitting a fine art. There is a great delight in intelligently understanding this supreme harmony and the infinite divine play revealing a keynote of unity. Now we shall try to understand the principles of marriage and conjugal life in the light of the discussions we have made so far. ■

Marriage and Conjugal Life

The Purpose of Marriage

The purpose of marriage is attainment of superior becoming and procreation of good progeny. Superior becoming means to advance towards all-round progress. It is first to be considered how marriage can lead to superior becoming. In this context we should think how the male acquires fitness for marriage. Because marriage without acquiring proper fitness may bring about deterioration instead of improvement. The first stage of life is called the Brahma-charyashram i.e., Ideal-centric student life, then comes the stage where a man adopts the life of a householder. In the student life if the student acquires well-built physique and mind, well-developed intelligence, serviceable efficiency and self-control etc., through concentric adherence to the Ideal and devout culture, it is only then that he becomes qualified to marry. So Sri Sri Thakur has said, "If a man marries without having an Ideal, his marriage kindles a flame of devastating fire".

Fitness for Marriage

So marriage at an undeveloped stage is not likely to lead to becoming. Before marriage the male should have adherence to the Ideal and self-adjustment. If the male is too much inclined to females, it indicates that he is not fit to marry. Females can never be regardful to males who have an unhealthy sex-leaning. So marriage at the stage can never be a source of becoming. But if a man is devoted to the Ideal and his marriage is compatible, then he can advance towards all-round becoming through the inspiring push and service of an agreeable, devoted wife. Again out of active attachment to this superior husband, the wife also finds fulfillment in her life. This is the corner-stone of superior becoming and begetting of good children is also inseparably connected with it.

Selection of the Husband

We shall have to understand how marriage can be correctly adjusted. In fact the admiration of the female is the genuine match-maker. When girls attain puberty, their consent should be had before they are given in marriage. If the marriage is performed after having had their consent, then there will be an accentuated eagerness in them to bear and forbear the

husband. Of course, girls should be taught from the very beginning as to which particular factors are to be considered in selecting a husband. The male should be worthy of homage from the standpoint of Varna (grouping of varieties of similar instincts), family heredity, education, health, character, devotion to Ideal, efficiency, age etc. It is never proper for a girl to surrender to an inferior. The female should be specially aware of the fact that she is carrying her forefathers in and through her blood-stream. So she will have to select her husband from such a family as does not lower her indwelling forefathers but rather exalts them towards a higher fulfillment. In a word the biological structure, family culture and personal temperament of the male should be fulfilling to the biological structure, family culture and the individual temperament of the female and again the biological structure, family culture and individual nature of the female should be nurturing to the biological make up. Family tradition and individual nature of the male. Such compatible marriage within similar clans is always preferable. By this both the male and female mutually get in each other a shelter for existential rest and joy. By in this context no one should infer that free-mixing of males and females are desirable. There should always be an honourable distance between the male and female. Too much close contact is fraught with the possibility of igniting sexual inclination. At that stage there is every likelihood of their decision being erroneous. Prudent, experienced and sympathetic guardians should help and guide girls in this affair.

Upward Growth of Society

If girls are given in marriage after having their consent and if the girls want that the moral standard of males should be very high, then the males in general imperceptibly try to attain moral excellence. Because men naturally seek to be admired by females. If such a mentality can be created among females that in the matter of marriage they will never consider the case of a male having no regard for Dharma, culture, tradition, Ideal and parents, it will invariably have a good impact on males. As a result of this the society is sure to be evolving and glorious. This will also exert an indirect influence on the growth of society.

Contribution of Women

In the married life the constancy, nurture, inspiration, service, care, love, affection, encouragement and exaltation of a devoted wife enliven the husband immensely. They serve to make him unconquerable in the struggle for existence. The contribution of a wife towards the quickening of the husband's psychophysical apparatus, strength, valour, longevity, joy and ability is incalculable. In every home the woman is a symbol of the all resourceful goddess of wealth and the universal mother. Through the wealth of her benign qualities our dirty homes become transformed into holy, sweet and beautiful sanctuaries of bliss and our families turn to be so many paradises of peace—whence flows a perennial current of all-round progress. When the male is buffeted by the storms of life and comes home being tired, exhausted and depressed, it is the woman that soothes him physically and mentally with sweet, affectionate and cordial service and infuses a new life-urge in him energizing him with a message of undying hope. The male again engages himself in creative and constructive work with a volitional valour welcoming augmentation and expansion. It is thus that everyday the woman effects a new awakening of strength and vitality in the drooping spirits of the afflicted male. Concentric loving wives constantly nurture, protect and uphold us with infinite tolerance, patience and perseverance like the all-enduring earths and that is why we can maintain our existence in tact. At every step they are engaged in averting our disasters like the goddess Durga and it is due to this that our life becomes untottering, unimpaired and progressive.

The Meaningfulness of Conjugal Life

A woman finds supreme development, becoming, self-complacence and fulfillment by following such a course of life. She is filled with an intense satisfaction. Gradually all her complexes become adjusted, concentric and dedicated to the Ideal, centering round her husband. This is called proper chastity. Chastity is the highest embellishment of a woman. Where the husband is devoted to the Ideal with an urge to serve his interest and install him and is full of compassion to wife, where the marriage is proper and the wife is sincerely devoted to the husband with a life-long active unflagging effort to fulfill his wishes, contribute to his happiness and adjust herself accordingly, there the united and integrated couple lead a blessed existence in and through happiness and misery,

wealth and penury, light and darkness and eventually succeed in attaining a blissful expansive life acquiring Dharma, wealth, fulfillment of existential desire and liberation by overcoming all temptations and oppositions. They also carry forward their environment along with them. Through such a unified go of life there emerge in them purity of sentiments, divine efficiency, supreme devotion and knowledge. And this is the grand goal of human life. One of the main purposes of marriage is to attain such a divine evolution and becoming along with our family and environment.

Having Good Progeny

When there is such a union it invariably leads to the birth of good children. Man is he carrier and trustee of the genetic wealth and the wealth and the wealth of equalities of his forefathers. In a word he is the embodied manifestation of the ever running stream of germ cells flowing from his ancestors. A human body is not generally ever enduring. So it is a divine responsibility with us to heighten the quality of the genetic wealth and wealth of traits, received through our forefathers by our own concentric endeavour and transmit them in an untarnished way to our children. It is thus that heredity and human evolution gradually go forward towards furtherance. If the continuity of a hereditary line is broken by celibacy the genetic wealth and the wealth of traits of that particular lineage are destroyed and lost once for all. The future society is deprived of the same. Usually it is not proper to deprive the society in this way. So proper marriage and procreation of good children are conducive to Dharma, nay it is one of the basic foundations of the continuity and evolution of individual and collective life and growth.

Repaying the Debts of Forefathers

Through this the continuity of benign existential instincts and attributes is maintained through generations. And it goes on benefiting the human society. We have some responsibility to the future human society also. From this standpoint the necessity of proper and propitious marriage and eugenics is indisputable. So it is said that by the very act of marrying and producing good children and also by rearing them properly, paternal debt is repaid to a certain extent. It means that we should maintain an unbroken continuity of what we receive from our parents.

Everyone should not have the Right to Marry

We should remember in this connection that a man born of a hypogamous union who is likely to have a destructive instinct and nature and an irresistible tendency to harm the society and culture, should not have the right to marry. Because it is not prudent or judicious to spread evil.

Ideal Marriage

Anyway, for securing superior becoming and better offspring the principal requirement is mutual deep harmony and consistency between the biological structure, family culture and individual temperament of both the male and the female. Along with that the male should have a passion-transcending attachment to the Ideal which is likely to integrate his personality and the female also should have tenacious Ideal-centric devotion to the husband which invariably enables her to be a befitting, agreeable, loyal and chaste wife. Through the union of such an ideal, pure and integrated couples imbued with active holy aspirations there appear intelligent, strong, generous, regardful, concentric, serviceable, well-adjusted, efficient, valorous children endowed with genius and unselfish divine urges. They enhance the glory of the family, society, country and the world at large. The more there is deviation from the principles stated above, the more undesirable children are we likely to have. Sri Sri Thakur has again said:-

"You will have children according to the nature of your habits and behaviour".

Active Aspirations of Parents and the Future of Children

A marriage may be quite compatible. Still if both the husband and the wife are not actively engaged in efforts of self-improvement in their distinctive spheres, then despite the inheritance of good instincts from them, the children will lack the inborn urge of active eager concentric pursuits for achieving higher evolution. If a man does not inherit a tendency of whole-hearted evolving endeavour, if he is slack and indolent by nature and if his qualities are un- coordinated and decentric, then despite vast possibilities he develops very little and the society also does not derive much benefit from him. Here lies the indispensable necessity of a tenor of concentric evolving effort in the parents. By this the germ-plasm

of the father acquires a holy, healthy and centripetal tone and the inherent organic faculties of the mother also become fit to uphold, carry and nurture the germ-plasm in a proper way and develop it is an exuberant manner. As a result of this the child obtains the most excellent traits from parents, pulsating with verse and vigour.

The Future of Humanity Depends on Proper Marriage and Eugenics

So begetting good children is not very easy. This can be effected by a conscious combination of many factors. But it is not altogether beyond our reach. It is certainly possible to materialize it by a practical application of the coordinated knowledge of different branches of art and science. And we have just given a hint on it. Herein lies the glowing hope of future humanity. If we ignore or exclude this fundamental factor, we are not likely to achieve anything great by any means whatsoever. Because if the marriage is not correctly adjusted and if a man does not inherit a pure biological structure and benign instincts from his parents, he can profit very little by the influence of initiation, education, culture and environmental nurture. In order to take proper advantage of these things, a man must have the requisite element and urge in his biological structure. So those who seek to improve the family, society, country and the world in an all-round manner should pay keen attention to consolidating this foundation stone of progress. Nothing will be achieved by ignoring the essentials and by concentrating our efforts on external details alone. The human society today requires men—men in the true sense of the term. If we do not make proper arrangements for the procreations of right type of men, all our efforts are sure to end in a tragic failure. So we shall have to attach the greatest importance to sanctifying marriage and procreation. The marriage of the unfit and all varieties of anti-existential marriage have to be stopped according to necessity. At least we shall have to guard against the influx of children who are likely to be detrimental to existential uphold and social welfare. If we can do it, it is sure to usher a new era in the human history when inefficiency, criminality, de-centricity, low-longevity, physical and mental disability, hereditary disease, idiocy, lack of merit, callousness, fickle-mind ness, self-centeredness, passionate obsession, envy, violence, disregard and ingratitude etc. will be considerably eliminated and the human race will be much more healthy, decent, prosperous, harmonious, happy and joyous. ■

Hypergamous Marriage

Hypergamous Marriage, Eugenics and Social Integration

As compatible marriage within similar class and clans is propitious, so also proper hypergamous marriage is beneficial in all respects. Hypergamous marriage means the union of a male of a higher Varna with a female of lower Varna. In the scriptures it is highly applauded and countenanced. The fundamental principles of marriage are applicable here also. So apt hypergamous marriage can achieve the twin objectives of marriage e.g., superior becoming and procreation of good children. Over and above this it has many more good effects. As a common Ideal creates a divine integration in the society, so hypergamous marriage effects a blood-compactness among different Varnas and binds them together in a deep mutual relationship. So a common Ideal and hypergamous marriage are the harbinger of social integration.

The Assimilative Power of Society and Expansion towards Becoming

In this connection it should be mentioned that inter-provincial marriage should be introduced both within similar class and different Varnas in a hypergamous manner. That can consolidate national integration on a firm foundation. Moreover there is no bar to establishing marital relations with foreign societies and countries maintaining the fundamental principles of marriage in tact. That serves to expand the society gradually. If the assimilative power of the society does not increase, eventually the society becomes weak and isolated. Moreover if the society does not advance towards existential expansion, it invariably becomes a prey to hostile external forces and proceeds towards annihilation under their aggressive pressure. If we do not move forward towards growth, decadence becomes inevitable. We should have a deep and thorough understanding about the cross current of forces that operates unfailingly in the social plane. We should go onward towards growth with bold steps keeping adherence, existential orthodoxy and conservatism unaffected. It will not do to indulge in suicidal dangerous propensities discarding Ideal, culture, tradition and benign characteristics for the sake of welcoming so called liberalism. We cannot afford to destroy the foundation of our existence which has been built up little by little by

the cumulative efforts of thousands of years; rather we have to enrich it all the more by accumulating and assimilating existential elements from all around. Thereby we shall be benefited by others and others will also be benefited by us and herein lies Dharma.

The Influence of Mutual Regard and Love

The admiration of the lower Varna towards a higher and a responsible sense of affection and compassion of the higher Varna for the lower make the society imbued with love and an urge for higher becoming through the cultivation of regard, love and service. Such a go of life intensifies the urge for self-culture. Where such a trend prevails, mutual service and co-operation become dominant instead of forcible demands. The prevalence of hypergamous marriage automatically brings in such a mentality. It cannot be adequately described as to what a stupendous amount of social benefit flows from it. It dispels an unaccommodative egoistic attitude and invokes and installs a tendency of mutual regard in its place. Instead of conflict and struggle there appears a hankering for harmony and fellowship. As a result of this the whole society becomes crystallized and fortified. So no one has to deteriorate owing to weakness, caused by social disintegration. In such an atmosphere people naturally come to the rescue of one another in times of danger. The spiritual and intellectual power of the Vipra, the valour and diplomacy of the Kshatriya, the economic power and acquisitive talent of the Baishya and the working capacity and service-ableness of the Shudra become all the more combined and coordinated through the existence of a common Ideal and hypergamous marriage and thus protect, nurture and defend one and all like an impregnable fortress. And it is thus, that social evolution becomes spontaneous.

Benign Consequences of Hypergamy

Moreover, as a result of the judicious inter-marriage of different Varnas, people with varied richer instincts are born, and they turn out to be invaluable assets to the nation. We know that the seed predominates. The father supplies the seed and the mother receives and measures it and gives shape to it by providing suitable nurture. So there appears a difference in the resultant form of the seed i.e., the child according to the characteristic nature of the receptivity, measuring capacity and nurture of

the mother, which again depend on her biological structure. Thus there grow different subsections within each Varna according to the difference in the Varna of the mother. And in every subsection a special type of the paternal instinct is discernible, as within the Bipra Varna there are original '*Bipras'* born of Bipra parents, there are '*Murdhabshikta Bipras'* who are born of a Bipra father and a Kshatriya mother, there are '*Ambustha Bipras'* who spring from a Bipra father and a Baishya mother and there are '*Parashab Bipras'* who owe their origin to Bipra fathers and Shudra mothers. Every one of these sections has its distinct characteristics. And this distinctiveness has its special suitability and contribution to the society. It holds good with regard to the subsections obtaining in each Varna. So we should make a proper assessment as to how enormously these varieties contribute to the enrichment of the society. Again as a result of the prevalence of hypergamy, vigour, valour and enlivening energy flare up in the nation through the nurture of newer and newer blood-combinations. So Sri Sri Thakur has said: "Marriage within similar class produces a balanced temperament and hypergamy increases vigour".

A girl of a lower Varna naturally cherishes a keen and active admiration for a suitable husband belonging to a higher Varna. This existential admiration invariably enhances the life-urge of the child abundantly. A regardful ardour becomes ingrained in them. Again some organic evolution is effected in the mother in course of her endeavour to nurture the higher seed. And women also become normally elevated through the impact of an intimate contact with the family-environment of her husband having a superior Varna and corresponding superior culture. So can there be any doubt about the fact that this kind of hypergamy is supremely propitious in all respects? ■

Polygamy of Males

Hypergamy Cannot Take Place before Marriage within the Same Varna

Introduction of hypergamy automatically involves polygamy. Because the scriptures do not support hypergamy before the marriage of the male with a girl of similar class belonging to the same Varna. If hypergamy is permitted before marriage within the same Varna, pristine and pure strains of the Varnas may be hampered and lost once for all. But that is not at all congenial to the growth of society. People born of union between similar clans having a balanced temperament are indispensable to society. If this continuity is broken, it is sure to lead us to repentance. Then the society will lose it for good. And no amount of effort on our part will succeed in restoring the original strains. Naturally it will not be possible to replace them and have their functions done by others. As a consequence of this, the society will sustain a tremendous loss. So what is primarily needed is the prevalence of marriage between similar clans within the same Varna and after this in special cases hypergamy may take place.

Fitness for Polygamy

Anyone and everyone cannot be considered fit to practice hypergamy or polygamy. Sri Sri Thakur has said—"I say if a male is fit, if he has untottering and utmost adherence to the Ideal, if his whole life flows on like an incessant stream of electric current, polygamy is proper for him, nay, it is an indispensable necessity. But those who become unduly inclined towards women, who are obsesses by a passionate leaning and clinging to wife have not the right to marry once even, moreover they should keep far away from the society of women. Is it proper to allow the nation, the Varnas and individuals to go towards dogs for the sexual satisfaction of those sex-maniacs?".

The Procedure of Polygamy

Consequently the male is to be attached to the Ideal, self-restrained and well-adjusted. He will be actively engaged in the service of the Ideal and the larger environment. His life will be like that of a spiritual aspirant immersed in active communion with God. He will transcend the limitations of unhealthy leaning to females. He will never indulge in sexual imagination. He will remain absorbed in his spiritual pursued and a

serviceable go of life. And if an acceptable bride becomes enamored of him and wants to have him as her husband out of an urge to assist him in the work of his Ideal, the male may choose to marry her if he thinks it desirable. So marriage is an affair primarily belonging to women. A woman will choose a man as her husband being imbued with existential regard. And if the male considers her to be helpful to cause of enhancing the interest of the Ideal and establishing him, he may accept her offer. This is the normal procedure of marriage. If such a married man is chosen by a lady despite the presence of a co-wife, then if the male deems it fit, he may accept her with consent of his first wife. This is how polygamy may be performed. It is to be especially remembered that if a man is not untotteringly and deeply attached to the Ideal, he is not competent to undertake the responsibility of polygamy. "The trend of a female is to be deeply absorbed in the husband alone with single minded devotion, the principle characteristic of a right type of male lies in having equal affection to different wives".

Polygamy is a Test for Both Males and Females

If a male does not have untottering and deep adherence to the Ideal, he can never do justice to several wives by showing equal affection to all of them. In that case he should not marry more than one. In fact seldom do we find a man who is fit for polygamy. Again if a woman cannot tolerate even an agreeable and ideal co-wife in a normal manner, it indicates that there is some deficiency in her love for her husband. Love for a co-wife is the touch-stone of one's devotion to the husband. This is a unique quality that needs to be acquired. Such an effort makes a woman glorious. If a woman can get rid of jealousy to a co-wife, she becomes elevated to the rank of a goddess. The aim of all our endeavours is evolution of character. Life is not meant for the gratification of our carnal desires. The objective of our life is to advance towards God i.e., self-realization. Our household life is just a sacred altar for gradually approximating towards the standards of perfection.

The Polygamy of Best Males is Conducive to the Good of the Nation and the World

It is needless to say that if males endowed with godly character and different benign qualities practice polygamy and if children having various good traits are born as a result of the admiration and inspirations of different wives, they prove to be the source of infinite good to the nation and the world.

Why Polyandry is Prohibited ?

Some ask this question—if polygamy is allowable in the case of males then what is the harm if polyandry is adopted by females ?

But the physical and mental constitution of a woman is such that if she becomes attached to more than one male, then her mental health and the capacity to bear good children become affected very seriously. The monogamous ness of woman and the polygamous ness of males are deeply rooted in the sciences of biology, genetics, physiology, anatomy, embryology, psychology and eugenics. So it is futile to quarrel with the natural laws out of any passionate urge. Of course none should infer from this that the male is superior and woman is inferior or woman is superior and male inferior. That question does not arise at all. Each is what he or she is. Each is as he or she has been made by nature. In fact in the entire creation both are indispensable, one is complementary to the other.

There can be no doubt about the fact that the fulfillment of a woman lies in her motherhood. But the brain and ovum of a woman having sex-relationship with various males bear such a chaotic impression of incoherent multi-mindedness that the child born of her cannot usually be single minded and well-adjusted. Such women often develop an abnormal mentality. They carry within them a burning hell. The scorching flame emanating from their contact singes anyone and everyone. Where is the scope for superior becoming and procreation of good children in such a place ? So it is sinful even to think of polyandry.

Licence cannot be allowed in the Name of Polygamy

Again, males should in no case indulge in licence by way of practicing polygamy. This will invite immorality and adultery. But there are certain complex situations where polygamy may be allowed to avert a greater calamity. But this exception should also be resorted to most judiciously and carefully. Anyway, a case of deviation should always be treated as such. Let us not indulge in any form of compromise, falsehood or unwarrantable

irregularity in the sphere of following the Ideal. It is only then that we shall be able to attain all-round well-being. ■

Hypogamy

Evil Consequences of Hypogamous Union

If a girl of higher Varna or a higher heredity is married to a male of a lower Varna or heredity that is called hypogamous marriage. The scriptures have denounced it categorically and emphatically. Science also countenances and confirms the verdict of scriptures. In the breeding of animals it is found that if sire is inferior to the dam then the product becomes very inferior. Even the dam also becomes inferior by such breeding i.e., her superior reproductive capacity becomes considerably impaired. And the result of the reverse system of breeding is always good. Even in the botanical world just this self-same law operates invariably. If a superior quality of female flower is pollinated by an inferior pollen-grain, the fruit resulting there from becomes bad. So in order to keep a superior variety of fruit unaffected, trees producing an inferior quality of the same variety of fruits are removed from the surroundings so that the quality of the fruit may not deteriorate by pollination with their inferior pollens. We have heard that in western countries, mating a superior species of cow or bitch with an inferior species of bull or dog is considered to be a crime involving penal measure. The reason behind this is that thereby good procreation is affected.

We Shall Have to be Most Careful about Procreation of Man

If we require to be so particular about the production of animals or cereals and fruits then can there be any doubt that we should be much more cautious about the reproduction of man ? Though there is no Varna system outside the pale of Hindu society, still in the matter of marriage everywhere keen attention is paid to the compatibility of certain factors. Again, there are ignorant people who marry indiscriminately being obsessed by passion. Anyway, in every country and in every society there are certain customs, modes and conventious in respect of marriage. Usually they are followed. But we are not aware if such a perfect scientific system of marriage has been evolved anywhere as it has been done in the Indo-Aryan Hindu society. Law is one thing and its observance is something different. Despite the existence of a perfect system, if it is not followed or if it is distorted then the inevitable results must follow. Today our nation has been weakened in many respects owing to our neglecting

the scientific method of marriage. The birth rate at distinguished people is diminishing steadily and inspite of the explosion of population the standard of moral, intellectual and physical efficiency of people is gradually deteriorating.

The Rout Cause of Various Problems of Humanity

To remedy this, marriage should be based on a scientific foundation. Today all over the world the standard of man is declining. Anti-existential and anti-social tendencies are everywhere reigning rampant. Disregard, indiscipline, agitation, rebellion, lack of purpose, inconsistency, discord, passionate ness, envy, hatred, demand without efficiency, delinquency, irresponsible go of life, fickleness, maladjustment, mental perversion, neurosis, restlessness, excitement, destructive mentality, decadent move, lack of sympathy, self-centeredness', greed, demoniac tendency etc. are sapping the very vitals of the human race. Behind all external glitter and glamour of modern civilization today man is inwardly bruised, broken, shattered and afflicted by a deep sense of anguish and helpless. In many prosperous and civilized countries cases of insanity, mental disease, criminality and suicide are mounting a terrific speed. One of the principal causes of these aberrations is anomaly in sexual life and procreation. If a man's biological make-up is distorted and disarrayed, then his whole life becomes an unbearable burden to him. He cannot at all enjoy his life, because his body and mind which constitute the instruments of enjoyment become inverted and distracted. Anyone who has an experience of such a life can feel what a dreadful hellfire it is.

The Normal Tendency of Women

The normal tendency of women is to submit to a superior. Even if she accepts an inferior male as her inner being always remains averse to him, knowingly or unknowingly a conflict starts in her mental world.

Sri Sri Thakur has said in the 'Alochana-Prosange'—"Many men and women frankly narrate the incidents of their life to me. I have heard from many girls the anecdotes of their falling in love with and marrying some inferior male. The male loves her intensely but unknowingly she starts kicking her husband at the time of sexual congress. Her whole being bewails in despair. Her inner soul becomes terrified. At that time her mental condition is exactly like that which is experienced by people who are on board a ship which is about to sink in the sea. They say that at the

outset they feel like this for about six months and after that their sentiment becomes blunt. Then they do not have such distressing feelings. Still a painful sensation persists in their mind. The husband lavishes his affection on the wife; still why does she feel so uncomfortable? It means that the forefathers in her in a body scream aloud as if they say "Save us, save us, do not ruin us".

"you have sprung from your father, your father has descended from his father. In this way by order of succession you are the result of all your forefathers. That is why when a girl tries to surrender herself to an inferior male her inner being feels undone. A panting sensation persists in her. She loses all peace and solace of life. But perhaps she cannot avoid other temptations or she may be helpless and so adjusts herself to the new situation and drags a miserable existence. But women never feel so unhappy if they are wedded to venerable superiors—of course if the husbands can fulfill their inner being. They may have to undergo hardships, still how happy they feel. They work hard, gossip at times, move about joyously, often they indulge in some luxury and enjoy their life in a carefree manner. In a word they feel themselves fulfilled as if they have got a prop of life. Why should there be this difference ? The husband may not be soft and yielding, rather, he may be very strict in his principles, yet the wife feels a deep sense of satisfaction. Perhaps the husband does not help her in her household duties; rather he puts pressure on her. She may have to undergo severe strain; still her heart overflows in joy. At times she may have to tolerate the unpleasant treatment of her mother-in-law and sister-in-law. But despite all untoward circumstances she feels pleased. Because her inner being, i.e. the soul of her indwelling forefathers, is satisfied. Even if she feels disgusted at times, she endures everything out of a loving regard for her husband. Why does she smilingly face the challenges of life? Because her hearts is full to the brim out of an attachment to her great husband."

The Influence of Deep Ingrained Mental Impressions

Some may argue that the conflict that appears in the mind of a hypogamous wife is due to psychological reasons. It is the outcome of the impressions that are caused by education, nations and conceptions prevailing in the social environment. If these deep seated impressions are done away with, then there will be no such conflicts. Moreover, if a male born of a lower Varna or heredity be superior in respect of education,

initiation, character, qualifications and ability, then why should procreation of good children be hampered? Anyway, the influence of prevalent notions and impressions may some-how be got rid of by brainwashing in a reverse direction. But how can the actual biological impediments be obviated?

The Inviolable Laws of Genetics

Let us explain it more clearly. The real generator is the germ cell of the male which is transmitted to him through generations. He is simply the carrier and the trustee of it. He is not the producer of the germ cell. His personal attainments cannot alter the structure of the germ cell. If the permutation of the genes inherent in the germ cell or sperm be less evolved or less cultured than the permutation of the genes inherent in the ovum, it invariably brings about a chaotic disorder and disaster in the matter of reproduction. The sperm of the male is the fertilizing agent and it fertilizes the ovum of the female. If in the scale of evolution the fertilizing agent is inferior to and weaker than that which is fertilized than the progeny born of this irregular and unnatural union becomes unsteady, fickle-minded, distorted and destructive. This is the direct realization and visualization of the all-seeing seers. So the biological structure of the male should in no way be inferior to that of the female. It should at least be similar or superior. If this law is violated then the bad results that are obtained in the case of other animals by contra selective mating are sure to follow even in the human kingdom also. If we obey science we cannot but obey this biological fact.

The Realization of the Seer and Science

Usually a question may arise as to how to determine the standard of development that has been reached by a biological structure and his germ cell so far as evolution is concerned. We shall try to throw light on this subject at the time of discussing Varnashram. The sciences of biology, heredity, genetics and eugenics have not yet been sufficiently developed. The little bit of headway that has been made has not also been thoroughly applied in the field of human genetics. The conclusion of these sciences is in favour of and not against the farsighted vision of the seer. When these branches of science will be properly developed and when their findings will be practically applied to human genetics, we shall be able to realize how deeply the extra-sensory perception or vision of the seers is based on the bedrock of infallible science.

The Body, Mind and Character of a Hypogamous Product

One of the most pernicious effects of hypogamy is this that due to unnatural union, the traits, nature or distinctiveness of the father cannot be transmitted to the child. Due to the incompatibility an incongruity of the sperm and the ovum the special character of the sperm and ovum is completely upset. The inherent elastic organic cohesion of the child also undergoes a considerable disintegration. Due to lack of coherence and cohesion in the constituent components of his organic constitution, seldom does a hypogamous child become dependable and trustworthy. He does not know his own mind. There is no knowing when and how he will succumb to temptation or pressure. So a hypogamous child usually becomes weak-minded, wayward, passionate, averse to culture, disintegrating, disregardful and treacherous. In fact the pristine character of the family-line is totally destroyed. Consequently the society and the nation also sustain a tremendous loss.

The Impact of Hypogamy on the Lives of the Husband and Wife

Hypogamy can never lead to the becoming of the husband and wife. In contact with an inferior, the being of the female degenerates. And the male also gradually dwindles due to his inability to fulfill the existential well-being of the wife and lack of existential regard and inspiration from her. The benign sex relationship brings in depression and uneasiness. So dissatisfaction and frustration invade their life. In no way can they be enjoyable and enlivening to each other. When the spell of temporary passionate frenzy is over, the life of both of them becomes full of despair. So discord, disregard, dissension and doubtfulness continue to plague them. They may not disclose anything to outsiders. Perhaps people do not come to know of the excruciating agony they suffered from. But such repentant couples have made their hart-rending confession to Sri Sri Thakur. We are writing here on the basis of the facts, they have narrated.

Existing Law and Its Modification

Though the present law of the land supports hypogamy, still it will never find any shelter in the bosom of providential law. We, the representatives of people have framed this law according to our knowledge, intelligence and liking. But we can not claim to be infallible, all-knowing and master of our complexes. If we fully realize how very harmful it is to existence, we may someday revoke this law. But we shall not have the capacity to undo the formidable mischief that will have been done in the meantime.

What are we to do if hypogamy takes place?

In this perspective we should recognize that hypogamy is inadmissible according to the mandate of the scriptures, and if there be any case of hypogamy we should make it null and void and arrange to offer the girl to a superior. Then this act will be in consonance with Dharma. But where it is not possible to do so, we shall have to so arrange that may have no issue. There is no limit to the social evil that may be caused by the destructive genius of a hypogamous child. If the system of reproduction becomes distorted, then the life of people will lose its existential foundation. No human effort will be able to counteract the disastrous effect of it. The maxim goes "if a snake bites on the head, where will you put on a bandage?" if hypogamy is allowed to go on, then its result may be likened to that which is caused by a snake-bite right on the brain of the nation. Then there will be no antidote left for healing up the fatal injury.

Law is Inviolable

People say that countries that do not observe these principles of marriage are also producing lots of good people. And what are we gaining by obeying these principles? In answer to this we beg to submit that wherever good results are obtained, they are the outcome of unknowing obedience to apt principles. Again, where bad results are being had, they are also the legitimate fruitage of obedience to corresponding appropriate laws. In the matter of marriage within similar clans and hypergamous marriage if all the determining factors of proper marriage are not paid attention to then the consequence will not be happy. We should specially remember this. A marriage within similar clans or a hypogamous marriage may otherwise be quite all right, but suppose there is insanity in the family of either of the parties and it escapes our notice. Here so-called

compatibility will not be able to obviate the defect that is sure to result from the presence of the traits of insanity in one of the families. So marriage is a very momentous affair. If we betray any ignorance or waywardness in this matter we shall have to suffer the bad consequences through generations.

The Path of Human Evolution

Lastly, we emphatically assert that if we do not adopt eugenics and proper moral and spiritual culture, we shall by no means be able to improve ourselves. A happy combination of these two factors will ensure the advent of extra-ordinary people in our society who will be pioneers in the field of heroism, valour, literary and artistic pursuit, philosophical thinking and all manner of knowledge, scientific investigation and creative activity. This will bring down seers, great men and gods nay even God himself in our humble cottages. Is it not a matter of great glory and singular fortune that even now men like Sri Sri Ramkrishna Dev and Sri Sri Thakur Anukulchandra are born in our society? The cumulative effect of a long uninterrupted course of spiritual and eugenic culture operates silently but surely behind the advent of such supermen in the country. The technique will have to be more extensively and scientifically applied so that the ugly system of hypogamy may be stopped once for all and a proper form of marriage may be encouraged which is likely to transform the world into heaven itself. We want to establish a system of marriage, which is calculated to make future generations God-centric. This holy purpose should guide all our endeavours. Under no temptation or intimidation, shall we lend support to anything that is opposed to the realization of this supreme objective. It is exactly this that constitutes the never ceasing existential voyage of our life. ■

Divorce

Marital Bond is Inseparable

Marital relation is indissoluble. So each marriage should be performed with an eye to all-round compatibility, so that superior becoming and begetting of good progeny become ensured and there remains no scope for thinking about divorce.

Reasons in Favour of Divorce

Some will say—error is very likely in our decision and selection. So if we find that a marriage turns out to be a failure despite our judicious considerations, in that case it is better to allow the couple to sever the bond of marriage than to let their life be spoiled by perpetuating the mistake that has been already committed. After the dissolution of the wrong marriage they may marry again, be happy and beget good children. Where there is discord between the husband and wife, attainment of superior becoming and procreation of good offspring are rendered impossible. So it is wrong not to nullify such a marriage. All these arguments may sound quite reasonable and nice, but we should deeply consider the enormous hazard that they are likely to involve.

The Evil Consequences of Divorce

If there is any concept or consent that a duly married couple can dissolve the sacred tie of their marriage, then conjugal and family life can never be formed on a stable and solid basis. They become encouraged to thin in terms of divorce even when they face petty disturbances disagreements and inconveniences in their life. They do not learned to cultivate the benign qualities of mutual toleration, sympathy and patience, and as such they fail to develop steadiness and strength of mind where by an apparent evil may be converted into a source of bliss. A destructive mentality arises instead of constructive attitude. This impairs the moral back-bone of both. They lose the power of bearing and for-bearing others. So if they remarry after the divorce, these defects create the necessity of resorting to divorce again. Thus it becomes difficult for them to build an enduring happy home. They pass their days in restlessness, uncertainty and insecurity. They can not believe each other. There does not grow any spontaneous sense of mutual reliance. Both of them continue to remain

panicky and dubious lest either should leave the other in the lurch. Due to these reasons varieties of mental distortion take place. Often a mania of doubtfulness comes to be ingrained in them. Benign active zeal, pleasant painstaking attitude, hope and enthusiasm also start fading away. An unknown fear seizes them and cripples their life. They can by no means be happy.

Suppose the husband or wife becomes attracted to another. Then he or she seeks to find various pretexts to dissolve the bond of the existing marriage and somehow or other fulfills his or her sinister motive. Such cases are not rare. In this way license starts multiplying in the social life and the sanctity and stability of conjugal and family life are destroyed. Family tradition and culture begin to disappear. Because "a wife constitutes the foundation of a family." if the stay of a wife in the family becomes extremely unsteady and uncertain, then how will the domestic life be built on a solid foundation? This will undermine the very basis of breeding of good children. It may now be easily guessed what a fatal fate awaits the state and the country where such a pernicious practice prevails.

The Bad Plight of Children Born of Mother Who Embrace Divorce and Remarriage

This is one side of the picture. Again, if a mother divorces her husband and marries some one else, can we imagine the condition of her child? Do we know how cursed his life becomes? Suppose the child remains with the mother. What is the position of that child in the family of her mother's new husband? What about the identity of his paternal clan? What glory does he have about his family culture? Where is an affectionate shelter for him? Though his parents be alive he is bereft of parents, in fact he has none to call his own. Because, it needs no explanation as to how sanctified and sincere is the affection of a mother who has forsaken her husband and accepted another in this place. Again, it can be surmised as to how much genuine affection his step-father may have for him. That child is a symbol of her wife's former husband. Lust or so called love is always jealous. Under the circumstances instead of being affectionate his step-father is likely to be inimical to him.

Again, if the child lives with his father and if his father marries a divorced wife having children then his position there is not at all happy or comfortable either. In fact, if the parents do not have any adherence to the

Ideal, if they are not well-attached, self-restrained, having a venerable character and affectionate nature, then the life of the child becomes full of misery. The sore that is caused by this brings in distortion and morbidity in his or her mental life. He or she also becomes compelled to repeat such a chaotic course in his or her own life. It becomes impossible for him or her to build a peaceful home. Often exactly the same trend goes on generation after generation; usually these children can not be good citizens with a consistent go of life. Due to their own inherent deficiencies they breed unhappiness in their family and environment also.

The Role of Ideal-Centric Adherence in Conjugal Life

If divorce and remarriage of divorced wives prevail in society then the ideal of chastity will gradually dwindle. In an indirect way license and adultery will take deep route in society. The most important facture of an ideal couple is mutual identity of existential interest. Behind this feeling of oneness, what is most essential is implicit obedience to the Ideal. Both of them will unitedly serve the Ideal along with the family and the environment; this is the very basis and aim of domestic life. If the husband deviates from the Ideal and pursues an evil course of life, there the wife is to inspire him propitiously by her concentric service, behavior, toleration, patience, sympathy and perseverance and thus reform and elevate him. Herein lies the real glow and essence of chastity. The function of a chaste wife is to provide existential service to her husband. The upholder and protector of existence is the Ideal. So adherence to the Ideal and devotion to the husband are the natural assets of a chaste wife. On the strength of these divine qualities she can snatch her husband away from the very jaws of death and can rescue him from the clutches of Satan. Only thus can she install him on the enduring bedrock of existence and becoming. The connotation of the term husband is also existence or rather stays of existence. She can not even dream of her own existence excluding that of her husband. Again, the husband also should have a deep genuine affection for the wife.

A wife is called an inseparable part of the husband. The duty and interest of the husband lies in elating and exerting the wife by existential love, regard, cordial affectionate treatment, fulfillment of needs and inspiration considering her to be a part and parcel of his own entity. Because the more the wife remains satisfied and imbued with a holy urge, the more does she acquire the ability to improve, elevate and enrich the

family adding to its glory and luster. The responsibility of tolerating and rectifying the shortcomings of the wife lies with the husband. So the question of divorce can not at all arise in this sphere. Building a happy conjugal life is a matter of moral and spiritual discipline and both the husband and wife should cultivate the essential virtues. Usually, no man is perfect. But we are to advance towards perfection. Husband and wife should be one-minded. They should mutually compliment and supplement each other, bear and forbear each other, protect and nurture each other and thus proceed valorously and vigorously towards attainment of a sanctified, concentric and expansive life. It is this that constitutes the prime existential motive force and mission of conjugal life. This high Ideal will be lost if divorce is indulged in. And as an inevitable result of it, breeding of right type of children is also sure to be seriously hampared.

Propitious Solution of All Problems is Needed

But in unavoidable circumstances the husband and wife may for the time being live separately. We should never lose the faith that discord may turn into harmony and what is unbearable may turn out to be bearable, nay, even nurturing. We have seen cases where conjugal quarrel at first seemed to be irreconcilable, but eventually there grew a deep affectionate tie between them, and they became parents of good progeny and lived together happily. So it should be deeply impressed on the mind of both that marital relation is inseparable. If this sense is deeply and firmly ingrained in the core of their heart, then transcending all temporary disaster and dissension, the tune of harmony will become all the more sweet and sonorous.

In the voyage of conjugal life both nectar and poison make their appearance. If we become upset by torments caused by temporary conflicts and in an excited mood forsake our beloved, then there will remain none to bear and forbear us, to pull us out of the mire of misery and to soothe and appease us in the agonies of our life. The actual life is a very complex affair. It has to be viewed in its totality. Hardly do we find a man who is an embodiment of goodness alone. We ourselves also are not so. Man is mixture of both good and evil. So being infatuated by an unrealistic idea, if we hope to find a flawless husband and wife and have recourse to divorce out of such an expectation we shall be simply falling in to a furnace due to our foolish attempt to avoid the harmless heat of some sparks of fire. We shall not only fall into it but get ourselves burnt and at

the same time shall burn our home, family lineage, society, country and nation along with us. We shall again emphasis that unscientific, unwarrantable and illegitimate marriage, especially hypogamy is not fit to be considered as marriage and so, it is an offence if we do not set aside such a marriage, even if it takes place. ■

Domestic life

The Contribution of Devotion to Superiors

An ideal domestic life evolves on the basis of proper marriage and conjugal life. It is an inclination to the source that constitutes the highest asset in every sphere of life. It equally applies to domestic life. Devotion to parents and superiors combined with adherence to the Ideal is the secret of success in life. As the wife should have profound regard for her husband so also she should have untottering devotion to her father-in-law and mother-in-law etc., who are in fact
The source of her husband. So it is her imperative duty to serve and please her father-in-law and mother-in-law. If both the husband and wife are regardful to superiors, their children also are born with an instinct of loving and obeying their superiors. Naturally they become devoted to parents. And such children invariably become happy, self-controlled and great in life. Who does not desire such a child? But in order to mould a child in this way parents should set a right type of example before them. If parents are actually devoted to superiors, children imbibe their character automatically.

Marriage, Spiritual Discipline and Family Tradition

Of course it is needless to stay that marriage should be proper. If the marriage is not correctly adjusted, the wife cannot give shape to the qualities of her husband in the child. So the trend of the family is destroyed. As a consequence of a wrong marriage a superior family trend which is evolved by the effort of many generations may be baffled and diverted. So in the organization of a family life the most momentous factor is compatible marriage. If marriage and spiritual culture are maintained intact, then the family invariably becomes progressive.

The Role of Family in Unfolding Good Healthy Social Qualities

The wife should please not only her father-in-law and mother-in-law but at the same time she has to endear herself on all that are intimately related to her husband. Thus she comes to occupy a position of power and prominence in the family. Parents always want their children to be mutually helpful. But if they lead a selfish life and do not undergo any suffering or sacrifice for their near and dear ones, there is every likelihood of their

children being infected by their selfish go of life. Then every one of them becomes lonely, isolated and weak. None helps anyone. Everyone feels himself helpless. But the greatest thing in the family life is Ideal-centric mutual service, assistance, co-operation, sympathy and mutual responsible move. Thereby, the morale, will-power, efficiency and resources of everyone go on increasing. Because everyone knows that he is not alone, his family is behind him and he is powerful due to his indissoluble friendly tie with all others of the family. This mutual give and take serves to augment everyone. The abler members of the family also become positively interested in enhancing the efficiency of the less efficient members and thus firmly establish them in their lives. In this way they love, serve and look after one another. If this habit of selflessness is cultivated in the family sphere, it automatically embraces the society and the nation in due course. In fact all benign qualities are first nurtured in the family. If there grow a candid love and sense of responsibility towards the members of the family they are spontaneously extended to the larger environment. Patriotism and philanthropy, in fact all noble qualities of life begin to unfold in and through the domestic life.

Preserving Family Characteristics

A sense of pride about fore-fathers and family culture considerably helps man in building his character. Devotion to the glorious distinctive family traits does not allow man to become unworthy. If he wants to commit any wrong that is detrimental to the prestige of the family he feels the pricks of conscience. So it is bounden duty of parents to make the children familiar with and conscience trend and glory of the family. Out of this evolves a normal sense of aristocracy. Aristocracy and self-conceit arising out caste consciousness is not the same thing. In genuine aristocracy there is no room for inferiority complex but there is an existential sense of self-respect. He who has a sense of self-respect invariably gives due respect to one and all. In every family there should be provision for maintaining genealogical registers of the family and preserving the mementos of fore-fathers. It is also essential to offer oblation to the manes of deceased ancestors. Again it is supremely propitious to make daily offerings to parents. By this devotion to them they swell up. It is beneficial to observe existential tradition, customs, rites and ceremonies of the family with due regard. This gives rise to a profound sentiment. If a person does not have a rational, apt and existential

adherence to orthodoxy and conservatism, it becomes very difficult for him to maintain self-restraint in the vortex of varying passionate waves surging in the environment. Then he cannot properly perceive how the environment. Then he cannot properly perceive how the so-called craze for modernity and an irresistible attraction for the hollow glamour of civilized society carry him off his feet and drive him headlong towards degradation.

Domestic Peace is Indispensable

Domestic peace is very essential for the balanced growth of life. Where there is no peace at home and where restlessness and conflict predominate, man's body, mind, nerve and efficiency invariably suffer a breakdown. If want of tranquility invades a home, the minds of the inmates there generally remain agitated and distracted. Wherever they go, they spread this restlessness. One of the main reasons of the dominance of discord, dissension and unhappiness throughout the society is the lack of a loving peaceful atmosphere in the conjugal and domestic life. Under these circumstances people often seek peace and satisfaction in an undesirable way in the external world. it cannot be adequately described how they are ruined thereby. By way of analyzing the life-history of many culprits and criminals, it has been found that there is no happiness, peace and pleasantness in their family-life and they are bereft of a loving shelter and a holy bond or tension. They always feel a sense of relief if they can manage to remain aloof from the family. Those who have no mornings, naturally succumb to passionate temptations and the ugly influences of the environment. Gradually they begin to sink in the abysmal depths of corruption and degradation.

Peace and Concentric Expansiveness are Needful

Again, many people merge themselves in ensuring the interest and peace of the family and thus become indifferent to the attainment of larger life. In this way they miss expansion and becoming in their life. This also is not desirable. It leads them towards narrowness and decay. So Dharma, Ideal and Culture should constitute the first and foremost factor in the formation of a family-life. And it is only this that can serve to expand man's life towards infinite becoming. The Ideal alone is that supreme object, the symbol of that sacred fire centering and gradual growth. Otherwise, domestic happiness and misery, peace and restlessness pull us down

towards degeneration. Our domestic life can never find fulfillment if it is not well-established on the foundation of *Brahmacharya* (a life of elevative discipline) and does not goad us towards the goal of *Vanaprastha* (expansive service) and renunciation by providing apt inspiration for achieving concentric becoming.

Domestic Life and Service

To render cordial service to the guests and the suffering environment is a cardinal duty of the house-holder. Let us never forget the duty of exalting others. Let us be the shelter of people who have no shelter. If we can serve man considering him to be a manifestation of God, then our domestic life and acquisition of wealth become meaningful. Only thus can we proceed towards expansion. As householders if we do not undertake active and compassionate responsibility for serving the environment and the society, the advancement of our family interest also is bound to be affected owing to the deterioration of environmental and social life. It will never do to forget that the family is a part and parcel of the society. So, the more the society will be exalted through service, the more will our domestic prosperity be established on an enduring and stable basis. Again, if the families develop in all respects, social development is also inevitable. One of the means of domestic and social welfare is the observance of five principal daily sacrifices. The fundamental purpose behind it is to render nourishing service to all.

Fulfillment of the Fourfold Objectives of Life

The domestic life is meant for the realization of fourfold objective i.e., acquisition of Dharma, all possible resources and liberation along with provision for fulfillment of existential desires. If Dharma is not made the basis, and liberation, i.e., emancipation from the bondage of passions and unworthy attachments and living, moving and having our being in God does not become the end of our life and if we employ our energy in the acquisition of wealth and fulfillment of passionate desires alone, then animal propensities predominate in our life and the family and the society invariably run downwards. Then we aim at fulfilling our passionate craves by hook or by crook and do not hesitate to abandon all moral codes and principles and forsake the Ideal of achieving self-realization and social welfare. Where such a go of life becomes primary, people feel encouraged to gain their selfish ends by leading others to suffering, loss and

destruction. This unscrupulous beastly move makes the world unfit for human habitation. This is exactly what we are witnessing today. So in the scheme of domestic life if Dharma and liberation are not properly rehabilitated, in other words, if a complete philosophy of life is not aptly translated into action in our day to day life, it will surely hasten the self-ruination of all. None will be able to survive in such a social setting. If existence is annihilated, how can we materialize the plan of acquiring and enjoying the objects of passionate desires ?

Each Home should be an Altar for Cultivation of Character and Ability

A home is the highest educational institution. Each home is to be built up as a shrine of Dharma, culture, civilization and elevative pursuits. It is there that man will actually master benign qualities, good habits, cordial behaviour and hygienic principles and will acquire the glorious wealth of complete manhood. Moreover, it will have to be so arranged that everyone may be all-round, efficient and endowed with earning capacity according to the distinctiveness of the family. as far as possible in every homestead there should be a horticultural garden, provision for rearing animals, some cottage industries, a small laboratory, a library and a prayer room etc. The head of the family should have an all-round alert move, a forestalled adjustment of affairs, adequate arrangements for combating evils and dangers, and intelligence, consideration, toleration, patience and perseverance to turn discords into harmony. He should see how love, feeling of oneness, admiration, praise, service, co-operation, tolerance, sacrifice, cheerfulness, joy and satisfaction become intense among all the members of the family. There should be a concerted effort so that daily congregational prayer, mutual loving association, elevating and delighting conversations, homely chats and cultural rites may form regular features of home life and make it amply enjoyable. Each home should be converted into a sacred sanctuary for developing an all-round concentric life based on distinctiveness, which will radiate an effulging glow of dynamic divine traits and character. Then even gods will vie with one another to get an opportunity to be an inmate of such a home. The earth will be lovelier than paradise itself. The human society will be more glorious and radiant than the community of gods. ■

Social Life

The Vital Factor in Social Organism

Conjugal life, family-life and social life, in fact, all forms of corporate life are composed of individuals. Individual and society are inseparably connected. Individual life becomes immobilized without the co-operation of the society, again a society without individuals is unthinkable. Because, the society is nothing but a collection of many individuals. Of course, if a good number of people resides in a place contiguously without having any mutual affinity that does not serve to build up a society. There should exist a uniting bond among them. This uniting bond binds all in a loving relationship and integrates them. And this constitutes the vital element of the social organism. The basic implication of the word 'society' is to proceed together towards one object. And what is the object towards which we shall advance? If it is to be stated concisely, it should be said that it is being and becoming. The main reason for such an assertion is that this deep driving desire never forsakes anyone. The supreme father is existent in every being as the urge of life. But unity of purpose alone will not do, there should be a fulfilling embodiment for serving this end. When the libidoic tension of every individual gets attached to such an Ideal, the entire mass of people becomes crystallized around him, with a valorous upsurge of intelligence, strength, energizing volition and inter-interestedness. This Ideal symbolizes the vital force—the upholding and protecting power and the ever fresh flow of a perpetual existential fountain of the society.

The Emergence of a Spiritual Consciousness in Social Life

The greatest problem of social life is the predominance of anti-social tendency and move of the individual members constituting the society. It will not do to repress it by external chastisement alone. Again, repression itself is not the main object. Each anti-social, unadjusted animal propensity has to be transformed into an adjusted and divine attribute calculated to enhance social good and work wonders. God has allowed them to exist in the world-order as they are sure to undergo such a thorough transformation and be instrumental in contributing to human welfare. We should never forget that al the deadly poisons of the world have been granted a lease of life, so that they may eventually be converted into

nectar. The only thing that is needed for effecting this superb alchemy is the divinizing touch of the Ideal. Through Ideal-centric use and adjustment everything bad ceases to be bad. Then it becomes ardent and enthusiastic in securing existential well-being for the Ideal, individual and environment.

The most formidable enemy of man is his narrow self-centeredness separates the individual from the Ideal and the environment. He does not become an existential friend to anyone, on the contrary he becomes friendly to his passions alone which are always hostile to individual and collective life and growth. If this anti-existential, anti-social and disastrous mentality is not changed, the society can never get crystallized or advance towards progress. It is for this that individuals are required to accept the Ideal and be active in fulfilling his interest and installing him all-around. The Ideal is a person whose entire life-urge is constantly engaged in upholding, nourishing and protecting every individual being. If anyone happens to love him, he cannot but devote all his passions to achieving existential welfare for one and all. The Ideal cannot be made to be pleased and delighted save through such an active move of life. So, those who love and serve the Ideal cannot do without loving and serving humanity. It is thus that they create a great, grand and vast platform on the basis of loving harmony and integration.

This concentric loving harmony and integration constitutes the fundamental factor of social consolidation. If this basic framework factor of social consolidation. If this basic framework is not forged man cannot properly realize and enjoy the blessedness of his lie in such a social milieu. For if mutual love, service, encouragement, give and take, sacrifice, endurance, compassion, co-operation, friendliness, regard, appreciation, goodwill, toleration, forbearance and helpfulness do not dominate the social life, the libidoic glow of every individual starts dwindling owing to want of proper nourishment and culture. Then life becomes mechanical. The human existence that could otherwise be ever fresh, ever-resourceful, expansive, joyous and productive of infinite good through the sustained pursuit of a concentric go of all-embracing love and service, turns out to be dull, insipid, cheerless, worn out, circumscribed, shriveled, devoid of happy relation with the world and as such deprived of fulfillment. Where is the urge there that will induce a man to immerse himself in the culture aimed at achieving infinite expansion and depth? If we seek to get rid of this catastrophe

And make the society vibrant and evolving by infusing a spiritual consciousness in it, we shall have to flood the country, nay, the entire world with a new light through an intensive and extensive propagation of the Ideal.

The Continuity of the Past, Present and Future

The human society flows on as an unbroken stream. The present is born out of the matrix of the past and the present evolves into the future. So we must seek to maintain a conscious continuity in the social life, so that we may assimilate the attainments of the past and may properly face and solve the oppositions and complex problems of the modern world on the basis of our accumulated experiences and may thus usher in a brighter and more glorious future being equipped with better weapons to meet the challenges that are likely to make their appearance in time to come. Right from the beginning of human history, man has transcended many shocks, cataclysms, and an endless series of tremendous crises and problems, rises and falls and in this process has reached the present stage of civilization and culture. He has had to struggle his utmost to fight the internal and external opposition in order to live and grow. That struggle has not ceased even today nor will it ever cease. This existential contest of man is eternal and infinite. In the battle field of life man has no end to his preparation, knowledge, evolution and becoming. This is the eternal, interminable play of the supreme lord in the bosom of creation.

The Pernicious Effects of Deviation from Culture

This ceaseless existential struggle which is as old as humanity has endowed man with a stupendous amount of experience and precise knowledge. It is this that has given him Dharma, culture and tradition, and has given rise to well coordinated customs, conventions, institutions, principles and laws of progressive life. it has again contributed to the unlocking of an irresistible dynamic energy, in the flow of our life. So, we are indissolubly connected with the past. It is the past that has built us up. If we be slack in keeping up coherence with the fundamental basis of our existence, we shall cease to be what we are and shall be compelled to undergo an unnatural and degenerative metamorphosis. That will mean a premature death for our social life. In fact the society will lose its distinctiveness, its independence, its individuality, its identity. And ultimately it will be oblivious of its divinely destined duty and responsibility.

It will have nothing to contribute to the world. It will also miss the capacity to enrich itself by gathering and assimilating any beneficial element from others. This lifeless, deviating society, cut off from its original moorings will be bound to succumb to disintegration, decomposition and fragility. It will then be utilized by one and all. Other living and power societies entertaining a different philosophy of life will use it in any manner they like. The society that was a worshipper of being and becoming and could possibly save the whole human race by initiating the same in a universal divine cult may welcome a suicidal way of life under the constraint of a passionate delusion and yet feel glory in doing so. This is the terrible outcome of cultural conquest.

Creating a Nobler Present and Future

So, we should never forget our existential tradition, culture, custom, noble birth and distinctiveness. Our regard and allegiance to these things should always be kept alive, unshaken and active. It is only then that the source from which we have evolved through generations, in other words, our prime energizing life-urge will remain intact. In fact, we shall be constantly replenished by assimilating and imbibing the spirit of our hoary, holy, magnificent and immortal culture with all our being. We shall always be conscious that we are the offspring of seers and great men. We bear their blood in our veins. Even in the midst of chaos all-round, this memory and consciousness will always induce us to unfurl the banner of their existential culture and invite the citizens of the world to participate in the attainment of divine life. Then we shall give and receive, join all, assemble all, win all and belong to all without losing our identity. Rather we shall endeavour to further it. Also we shall not desire anyone else to lose his existential characteristics. We shall want to establish unity that is endowed with variety and distinctiveness. But we shall never try to reduce all into a lifeless homogeneous chaotic mass. And that is not found in nature either. We shall welcome the scientific social structure which is in consonance with the cosmic order. It will be our desideratum to evolve a social pattern in which the individual and the community will be ensured. We shall be determined to consolidate the base of the tested and enduring social system and life-giving assets which have been achieved through the unerring efforts of ages on the basis of revealed knowledge and shall at the same time dedicate ourselves whole-heartedly to creating a better present and a more glorious future.

Synthesis of Conservatism and Progressiveness

In this context it should be said that if a synthesis of Ideal-centric conservatism and progressiveness is not achieved, the society can never go forward towards progress and expansion on the basis of distinctiveness. Life and the world are dynastic and ever changing. Specially due to the contribution of science, the compass of the world has virtually been considerably compressed. The unfailing impact and action and reaction born of close contact of different societies, different forms of civilization and culture, as also different conflicting philosophies and ideologies are constantly agitating, distracting and perplexing people. But if we forsake our indigenous culture due to our perplexity and being deluded by external glamour try to imitate others out of an inferiority complex and slavish mentality, that will lead us ruin. We have already indicated it. Again in order to remain true to our culture, if we can not adapt ourselves to the life-giving change and dynamism of the times and become isolated from the rest of the progressive world, that is also sure to jeopardize our existence. So what is needed is to affect a synthesis in conformity with concentric adherence. The ideological conflict and the intellectual and emotional ferment that have been created all over the human society due to virtual shrinkage of the world will, we believe, act as the harbinger of a great synthetic solution hitherto unthought-of. We may take it for granted that when we have been faced with such a stupendous crisis, a counteracting force will also reveal itself and save us from this deadly peril.■

VARNASHRAM

Social Heredity and Biological Heredity

Man has two kinds of heredity. One of them is social heredity i.e., tradition, culture, knowledge, science, art, social structure, way of life, ceremony, custom, system of education etc, which are the product of the efforts and genius of ancestors. Another kind of heredity is physical, mental and pertaining to transmission of qualities and talents. Behind us there are successive generations of our forefathers. The immortal chain of germ cells maintains its existence in and through the ever flowing blood-stream of generations. We have already discussed about the indispensable necessity of compatible marriage for maintaining and developing the distinctiveness and originality of the family-heredity. Anyway, if we view man from the standpoint of biology, he is nothing but a living embodiment of a combination of genes received through heredity. In this context it is necessary to mention that each human organism has been formed by a cohesive union of innumerable genes. But in no two men is the combination of genes exactly the same and identical. Each combination is unique and singular. That is why differences are discernible even among different children of same parents. Because the body, mind, environmental conditions, loving affinity and spiritual plane of parents do not maintain the same pitch and tune at the time of procreating different children. Due to this there occurs a difference in the permutation and combination of genes in the formation of the biological framework of different children. These genes are the carriers of traits and talents. If the original adjustment and cohesion of genes of person be happy, then on the basis of that he acquires the capacity of developing the traits and talents in a consistent manner through proper cultivation. In short all his potentialities are likely to become effective and interfulfilling.

Inborn Potentiality and Environment

So it is evident that main asset of man is the inborn adjustment of his genes or in other words his organic structure. This indicates his instinct, tendency, urge, attributes and the range of his efficiency. Of course none of these things can be effective without the aid, nourishment and impulse of the environment. But there are various forms of aid. Suppose a man has been born with tremendous will-power. If he faces various kinds of impediments, oppositions and hindrances in the path of his life, these also will prove to be spurs and not obstructions to the augmentation of his power. In this context what we aim to say is that the environmental

influence may help or hinder the unfoldment of our inherent instinctive possibilities, but if some one is endowed with a special genetic worth, the inadequacy of environmental opportunity can never destroy it. Of course it may remain undiscovered and unrevealed for several generations. We have already discussed how many of the traits may be upset by anomalous marriage.

The Scientific Basis of Education, Occupation and Marriage

Again, it is certain that if a man is arbitrarily provided education, help, opportunity and encouragement without any consideration of his specific genetic potentialities, these external incentives cannot succeed in generating the worth that is originally lacking. Because if a man does not have a biological structure which is needful for the existence and unfurlment of certain talents and their functional display, all artificial attempts to evolve those talents and their functional apparatus are sure to prove abortive. No talent or the functional possibility of it can rest on a void. Behind it there must be a corresponding adjustment of constituent biological granules which have been characterized as genes in science. These genes are again the contribution of heredity. So if we try to arrange the education, occupation and marriage of people indiscriminately without discerning the biological structure, instinct, distinctiveness, potentialities, nature and the gradation of every individual considering all to be equal, that will surely lead to chaos. We shall have to deal with these affairs by ascertaining the biological structure, distinctiveness, instinct and nature of every individual on a scientific basis and also by understanding his make up and the manner of unfolding his potentialities. At the same time we shall have to correctly determine which particular need of society may be efficiently fulfilled by him and how his distinctive traits may be transmitted to his future generations in an untarnished and enriched form. If we do not have this scientific outlook, despite our good intentions we shall ignorantly frustrate our own ends.

The Essence of Varna

In fact everything in the world is distinct; no two things in nature are exactly identical. Behind this distinctiveness there is a difference in

biological make up which manifests itself in different external appearances. The attributal and functional distinctiveness is inseparably connected with a specific and distinct biological structure. So birth, attributes and their active manifestation are environmental nurture and personal culture or the want of the same there may be difference in the unfurlment of attributes and their active roles. Though the inborn instinct and distinctiveness of every individual are different, still, some groups have been formed with people having similar organic structure and corresponding distinctiveness. These groups are called 'Varna'. As four Varnas constitute four division of society, so four 'Ashrams' are the four stages of an individual's life. The different Varnas have been named according to their specific characteristics. Varna means colour. By the name of each Varna, it can be determined as to what is the characteristics hue of the biological structure and specific characteristics of the individuals belonging to that particular Varna.

The Result of Occupation Suiting Nature

The original characteristic hereditary germ-plasm creates man's tendency and urge which lie embedded in his being. If we place different men in the same environment, everyone picks up from it according to his inclination, urge and liking. It is never the fact that all of them are equally attracted to one and the same thing. The basic cause of it is the difference in the inborn urge and inclination of every individual. They form the key-note of his life. If he can maintain an existential harmony with that key-note of his life, it is only then that he feels himself fulfilled in life and a holy and sweet sensation of well-being, satisfaction, peace, ease and happiness quickens his psychical and vital kingdom. So man should be engaged in some occupation which is simultaneously concentric, in keeping with distinctiveness, existential and beneficial to people. There exists a hungry hankering for that activity in his mental apparatus, brain-cells and neuromuscular systems, in a word, in his whole biological organism. So, perfect accomplishment of that work provides his inner being with a deep enlivening sauce. And it is out of yearning for this that he can gladly embrace lots of hardship sacrifice and even material loss in his life. He can easily ignore the lure of many temptations and ambitions. Seldom does any sorrow or envy or inferiority complex get an opportunity to upset his mind. His heart continues to throb with pulsations of an over flowing happiness coupled with kindred contentment and self-complacence. As there are economic reasons for the world-wide dissatisfaction, demand and agitation,

so also there is another factor which is in no way less responsible for giving rise to these phenomena. It is the mal-employment system. The satisfaction born of absorption in a congenial occupation is invaluable and incomparable. Even today we find some who tenaciously and ceaselessly endeavour to enhance the welfare of the society without caring for wealth or fame and feel happy in doing so. How can they do so? It is because they have a deep unicentric adherence and at the same time they have had the good fortune to discover their existential and temperamental activity which has been ordained by providence. Most people do not find an occupation which is consistent with their inborn instinct and so feel like fish out of water. As a result of this they feel constrained to remove their inner sense of void, dryness and frustration by yielding to an endless passionate crave.

Again, where a man plunges himself in activity that accords with his temperament he simultaneously enjoys his life and develops his ability and personality thereby. The society is also greatly benefited by him. So his attainments in respect of material wellbeing and social prestige invariably become progressive. But he does not have to be a victim of an unholy temptation for acquiring distinction. The contribution of his ability serves to make him and his society profitable at the same time.

Mutual Fulfillment of Individual and Society

So there is no doubt about the fact that if the society can be adjusted by ensuring the existential interest of every individual on the basis of distinctive hereditary qualities and occupations, it invariably proves to be supremely propitious to both the individual and the society. There emerges a happy harmony between the individual and the society. There exists no complaining attitude between them. In fact the environment and the society are composed of so many individuals. For the mutual fulfillment, nourishment and protection of individuals the prime necessity is the existential, wise adjustment and proper employment of their passions, power and sense of self-interest. And we have already discussed it in detail from different aspects that this cannot be possible without a devout Ideal-centric move. So in order to avoid repetition we shall state that Varnashram means a form of social system guided and governed by the Ideal. Otherwise Varnashram will turn into a lifeless and worn-out convention. Whatever we may say about Varnashram, the reader should always think that we are speaking of a social pattern which is inseparably connected with an untottering active adherence to the Ideal. If we desire

to achieve progress, we must accept the fulfiller the best of the age who fulfills all and nurtures the distinctiveness of every individual. It cannot be asserted that if some one ignores this evolving and enlivening factor and tries to observe Varnashram in an improper way he is also sure to derive immense benefit. Let us explain it more clearly.

Three Main Pillars of Varnashram

There are three principal foundation-stones of Varnashram. The first is benign initiation coupled with existential practices, the second is proper marriage, and occupation in keeping with one's Varna forms the third one. By benign initiation is meant initiation from the latest realized Guru or Incarnation or 'fulfiller the best' who is a nurture of distinctiveness and a fulfiller of all. It is redundant to say that there exists a loving harmonious relation among the contemporary Gurus as also those of different times. We shall have to strive to create a similar inseparable fraternal tie among the followers of different Gurus. An all-embracing sense of unity should emerge on the basis of an existential consciousness that no one can stand by ignoring others and all people taken together constitute a single personality. And this is one of the principal benefits of divine quality of initiation. It will not do to get initiated anywhere and everywhere without caring for the principles that are to be observed in the matter of taking initiation. Again, even if a man is properly initiated but does not pursue and practice it with adherence, which will not also produce the desired result. But if some one does not at all feel the necessity of being initiated, that is a still more dangerous symptom. It means that he has chosen his ever-changing fickle and unadjusted mind to be his Guru and is obeying it with all submission. Anyway, even if someone's marriage and occupation are on the whole correctly adjusted but if he is not mindful about taking initiation and practicing it, it is also to be considered as a breach in the observance of the principles of Varnashram. In fact, it will not be proper, perfect and flawless. And gradually deficiencies will begin to infiltrate into individual and collective life through this loophole. It is needless to say that violation of any of the three fundamental tenets stated above is likely to prove disastrous to the society as a whole.

Existential Initiation

Through existential initiation i.e. through the acceptance and pursuit of fulfiller the best of the age endowed with an instinct of nurturing,

distinctiveness and fulfilling all in all respects, as an Ideal, there appear in the individual and collective life and adjustment of complexes with upholding go, sympathy, service, integration, power and becoming. Of course all these things do not take shape over night. But regular and devoted practice for quite a long time serves to build and stabilized good habits and those good habits become converted into propitious instinct in due course. When that instinct is assimilated in the being, it acquires the fitness to be transmitted to children through compatible marriage. So throw the sustained effort of centuries we shall have to convert the social platform into an alter of concentric go of life. If a man has the wealth of active concentricity he can gather an elixir of life from within that itself and due to the want of it his happiness and riches may be instrumental in inviting misery and calamity under the pressure of passionate drives. His efficiency and ability instead of being a source of well-being may make the extinction of himself and his environment inevitable by indulging in a demoniac destructive mood as there are copious illustrations of the tragic end of efficient performance devoid of elegance to God in the pages of mythology and history, so also there are wonderful glorious anecdotes of super human valorous constructive achievements born of vigorous, dynamic devotion. So no one ha any reason to be beside himself with joy under any sect of circumstances, nor has anyone any justification to give up all hope in despair. In the world the prime and the principle need of all under all conditions is ceaseless devout an active pursuit of the Ideal. Being firmly established on this ground of uphold we shall have to step on with a rhythmic go of distinctiveness kindling and an extinguishable light of service for the whole of humanity.

The Utility of Varna System

Social-classification on the basis of stable hereditary instinct and distinctiveness combined with provision for hereditary occupation in tune with the same constitutes the crucial criterion of Varna System. Every well-breed individual is a unique asset to the society according to his instinct and distinctiveness. He has something special to do and contribute to humanity which cannot be accomplished by anyone else. In this respect the Varna System has no connection with so-called casteism in which hatred and discord predominate. The word “Jati” is the Bengali synonym for the English word race or ethnic group. From the stand point the whole of the Indian Hindu Society is simply one of the branches of Aryan race.

The Varna system is a scientific gradation of human beings, which justifies every individual existence, so far as his role in the fulfillment of some specific practical need of the society and the world-order is concerned. So, it is not a new invention, rather it is a discovery and immanent and spontaneously active truth of the cosmic order and the practical application of the same in the organization and management of the Human society. Every individual has some ability according to his nature. The fulfilling ability of every individual and every class is an indispensable necessity for the protection of the existence and interest of all others. Without the specific service of a particular Varna the life cycle of all others may be put out of gear at any moment. It holds well in respect of the service of every particular Varna. The Varna system presupposes a social pattern in which no class can go on without the service of any other class. Thus different Varnas have to be normally interdependent and inter-interested. Under these circumstances, mutual love, service, co-operation and amity come to exist in the society quite naturally. Wherever an opposite tendency is found, that is to be regarded as a distortion springing from ignorance. That is no integral part of the science of Varna. Varna has sought to establish every individual and every class in a position of unique and extra-ordinary dignity in the society according to his distinctiveness. It has again endeavour to definitely point out his proper place and divinely ordained function in the universe, where he is unparalleled and singular, without the efficient and benign active co-operation of whom the whole world may be flooded with an upheaval of indiscipline and chaos. The creator has desired every man to be installed in unique glory and in tune with that Varna System, has constantly and consistently attempted to highlight and enshrine the paramount importance of individuals by introducing and emphasizing a kind of existential individual liberty, which is a perfect accord with the Ideal and the environment.

Why Encroachment on other's Occupation Prohibited

In the varna-system, no one is allowed to earn his livelihood save and except through the occupation, that is consistent with a man's Varna. Because, everyone should do the work which is normal to his nature. To be engaged in a work, that is against his nature is to waste energy and consequently to harm himself and the society. As engagement in an

occupation in accord with one's varna is scientifically correct so also it is very effective from the standpoint of economics and order in social life. So, in the society pursuing Varnashram there was once nothing like what may be called unemployment problem or dishonest cut-throat competition. Encroachment on others' occupation was then considered to be a sin. Except in emergencies, none was allowed to destroy social harmony and balance by usurping another's occupation. After the emergency, everyone had again to resume the occupation consistent with his Varna. The purpose behind this is that through the combination of the distinctive labour and service of the four Varnas, i.e., Vipra, Kshatriya, Vaisya and Sudra, the entire society can remain normal, healthy and progressive. If the society is deprived of the nurture flowing from a special kind of efficient service, then the society will be proportionately weakened and unbalanced due to the lack of that nurture. It ultimately creates hindrance in the advancement towards all-round preparedness and development of the society and through this loophole there eventually appear an unbalanced one-sided obsessed fragmentary, deviating conception and move which run counter to a total unfoldment of life. Such a go of life tends to engender inefficiency, want of cooperation, dissension, discord, chaos, dependence on others and foreign domination.

The Purpose of Varnashram

To avoid and avert these dangers, the all-seeing Indo-Aryan social scientists introduced such a natural social planning on the basis of reality that through the active cooperation of different classes endowed with inborn instinct and ability the whole society might attain all-round prosperity and well-being. The Varnashram comprehends within its colossal compass very many factors which we can hardly enumerate exhaustively. In fact, it covers within its universal sweep-Ideal, individual, environment, the past, the present, the future, life on earth, life hereafter, Dharma, wealth, fulfillment of existential desires, liberation, biology, physiology, heredity, psychology, sociology, politics, economics, genetics, creation of efficiency, balanced production and distribution, service with a view to nurturing distinctiveness, gradual acquisition of ability, individualism, social control, social order, cooperation, power and integration, social dignity based on distinctiveness and moral growth irrespective of economic affluence, social justice, evolution, economic and political freedom, in other words, harmony of socialism and democracy, organization of an

unexploiting serviceable scientifically-classified loving society instead of a classless society or a clash of classes, harmonization of instinctive nature and occupation, existential arrangements, evil-resisting valour, precise and conscious preparation for struggle for existence, sense of security, the improvement of genetic worth and human qualities, the technique of perpetuating every lovely quality in the human society through generations, knowledge, research, inventiveness, sacrifice, spiritual practices, self-culture, propagation of the Ideal, study, teaching, charity, receiving regardful offers, existential custom, the simultaneous culture of mundane, and super mundane learning, divine valour, generosity, boldness, heroism, instinct of pugnacity, astute intellect, tactful benign diplomacy, awakening of creative genius, expansion of agriculture, industry, trade and commerce, acquisitive instinct, capability, quick execution, presence of mind, regardful nurture, active concentric progressiveness and expansiveness, ten forms of sacrament, five daily sacrifices etc. And it is amazing that all these diverse factors have been most happily harmonized, adjusted, reconciled and integrated in the scheme of Varnashram in a very natural manner.

Varnashram, History and Mythology

We are taken aback by the description of the wonderful social progress and prosperity attained by the Varnashramic society as may be found in the accounts of foreign travelers like Megasthenes, Heuensang and Arian etc., we are aware of the achievements of "Rama-Rajya." But we are most impressed by the scene where we find a Brahmin asking explanation of Sri Ram Chandra about the cause of the premature death of his son. We must realize the height of the standard of society, state and civilization where a solitary individual citizen can stand firmly and boldly before the world with a claim of asserting his personal right and securing social justice. And it is really gratifying to note that the man has not been treated as a madcap. King Sri Ram Chandra, the superb scion of the Raghu dynasty, has silently, eagerly and respectfully listened to his complaints along with his eminent ministers and courtiers and subsequently tried to explore the cause of it and remedy the same. In the story of Jataka we find a father who lived abroad to be totally unperturbed even after receiving the news of his son's death, nay even after seeing the alleged bone of his dead son. He cannot at all believe that premature death may take place in his family. For through successive generations they have been

systematically pursuing the applied science and infallible principles of scripture that are sure to block all the channels by means of which premature death may flow into the family. Subsequently the man who was testing him disclosed the reason for his giving a false report. Then both of them became supremely happy. Such things testify to the glorious achievements of the Indo-Arvan Varnashramic society. In the face of their constancy and irresistible, wise, dynamic activism, the horrors of unseen fate hasten to flee and Satan being terrified quickly steals away. When we think in terms of their tremendous practical efficiency, we happen to discover scores of things to be legitimately proud of. It was only the other day when the muslin of Dacca was very popular and much in demand all over the world, so much so that the foreign rulers had no other alternative than to cut the thumbs of thousands of Indian weavers to enable the cloth mills of Manchester to maintain their existence and run their business profitably. Similar examples of excellence abound in every sphere of life. They are writ large in golden letters in the pages of history. It is unnecessary to increase the volume of the book by enumerating all those details.

The Vital Powers of Varnashram

The most marvelous feature of Varnashram lies in the fact that the varnashramic society has been maintaining its glorious existence for thousands of years overcoming all the destructive ravages of time. Despite all lapses, deviations and short-comings even today world-famous illustrious geniuses, thinkers, heroes, wise men, talented persons, saints, scientists, leaders and saviours are being born in the bosom of this society; and it bears ample testimony to the fact that there is inherent, in this society a tremendous accumulated vital strength and piety. Of course if the whole society is not elevated and well-organized, it will not serve our purpose to indulge in the pride of some great men alone.

Equality

In the context of achieving all round progress of the entire society some people think in terms of establishing equality and doing away with economic differences. But it cannot be properly understood as to how far a scheme of indiscriminate equality may succeed in a setting where every individual is inherently different and unequal in endowments. Equity means

making provision for distinct, apt and happy nurture of every individual suiting his specific taste, existential make-up and needs flowing there from. It also involves judicious consideration about the time, place, place, person, condition and over-all situation obtaining in each particular case. A mother does not serve exactly the same dish to all her five children. Suppose, one of them cannot digest pulse, she prepares curry for him. If there is not sufficient vegetable, curry is made for him alone. All others do not get any share of curry. This differential arrangement is the indication of the mother's happy sense of equity flowing from her genuine child-cherishing affection. He who likes soup is given barley-water when he is ill. This is what may be called a natural existential procedure. There should be similar arrangement even in the social sphere and for that the prime necessity is the leadership of a seer, who has no narrow selfishness or exploiting tendency, rather has an equitable view, i.e., a genuine interest of all individuals. The seer also possesses a fine discerning knowledge as to how to render existential service, which seeks to promote the ability and distinctiveness of people. If there is differentiated but proper adjustment of distribution of service according to different kinds of distinctive needs in tune with the standard indicated above, that is sure to enhance the well-being of every individual.

Communism

Otherwise, if we go on continually fulfilling the unending undeserved demands of people born of their inferiority complex and improper hankerings, which will not be of any real benefit to them. Due to this, someday all productive and economic institutions belonging to individuals or corporate bodies may be immobilized and defunct. Yes! Let us accept this position. But someone must own them and keep them going. Who is that owner? In high-sounding words, we shall announce that the people, the society or the state will be the owner of everything. In that set up, there will be no distinction in terms of the capitalist and the labour, the exploiter and the exploited. The form of ownership may change. But in the place of individuals or corporate bodies, there will emerge an all-powerful dictatorial totalitarian party which is a believer in the all-absorbing authority of the state and is bent on destroying the individual's liberty, right, ownership and fearless independent opinion. Is there any guarantee that the existential interest of all will remain unaffected in the hands of that party? People may also be opposed by them. They also may cause harm to

people under the inducement of their unadjusted passions. And where individual liberty is wiped away, there people have to be like so many slaves and dolls of the state. If people can enjoy all creature-comforts of life by adapting themselves to the new artificial set-up, by sacrificing their conscience and independent thinking and mechanically repeating the slogans dictated by the people in power, does it really enhance the glory and evolution of people? We should think thrice before accepting it—if this system is likely or not to lead people towards disgrace and devolution. We know that creatures are for ever the servants of Lord Krishna and the golden shrine of man's existential freedom is founded on this divine fulcrum. That is his native domain and that is the blessed channel for the propitious flow of his life. If any state deprives him of this divine right and claims the total allegiance of his entire being, thereby hampering his existential unfoldment, however much it may be helpful to the solution of some of his problems, to get entirely entrapped and bogged down in it is tantamount to selling his birthright for a mess of pottage. Is it a blessing or curse for men if he gains all manner of earthly wealth and happiness at the cost of his spiritual unfoldment? Is it a laudable feat or a total fiasco? For whom do we want wealth and happiness? Verily, it is for man. But if man loses the true identity of his divine nature and the luminous consciousness of a complete philosophy of life due to his thralldom to a soulless state-machinery, that constitutes a great exists to come to the aid of the all round existential development of every individual ; and it has no right to transgress this sacred limit and jurisdiction.

Human, life is very great. All the problems of life cannot be satisfactorily solved by a one-sided obsession and preoccupation in fulfilling some brute necessities of life alone. Even if it serves to solve fragments of the problems of life for the timing, this solution invariably becomes lop-sided and reactionary. We need to have a comprehensive view about life, and a total solution of the problems of life emerges through this alone. And what else is needful is not to be contaminated by the evils we come in contact with. If we be angry with anyone due to his cruel behaviour, oppression or injustice and seek to take revenge, we may have our desire fulfilled; but that does not lead to any enduring existential solution. This attitude goes on gaining momentum between the two parties concerned. And mutual animosity tends to become more and more fierce and terrible day after day.

Remedy of Social Injustice

So, wherever the legitimate interest of one party is hampered by the ignorance, injustice and criminal tendency of another, generating a feeling of animosity and anguish in the mind of the aggrieved, there instead of indulging in a passionate reaction, the sufferer should submit to a great man who constantly dwells on an existential plane transcending the region of complexes and habitually seeks to promote the welfare of all with a masterly knowledge and toleration and should try to redress his grievances in the way shown by him. Again, the offender should also approach such a living embodiment of all solutions and make atonements according to his direction. He should also try to compensate for the loss he has caused to the other man and win his heart converting the foe into a friend. If such a thing happens, through that an adjusted solution may be reached eliminating all revolt and enmity.

Capitalism

But if we try to avoid and dismiss the world-wide vehement popular campaign against capitalism as a reactionary move of the destitute born of inferiority complex and jealousy that will be sheer folly. We shall have to discuss the real cause behind it. There is no doubt about the fact that the introduction of huge machinery, the immeasurable greed of the capitalists and their anti-social profiteering and exploiting tendency are chiefly responsible for this state of things. So long as man does not realize that the prime interest of man is man himself, in serving his own narrow self-interest he cannot but cause more and more harm to people. Whatever man earns, he has to earn through the help and cooperation of other people. The others may be labourers or consumers, but if they become impoverished, weak and degenerate due to the insatiable greed and short-sightedness of the industrialist or the business magnate, will it not ultimately affect the income of the rich adversely? The way to acquisition of both Dharma and material resources lies in living and growing along with an effort to let others live and grow. To pursue this existential economy we should have clear far-sightedness and dispassionate all-round normal thinking combined with correct conception about the fundamentals of life. to win that we need to have untottering adherence to the Ideal. And a man with such adherence never lays an axe at the root of individual and environmental existential interest. To damage the interest of others betrays

weakness, foolishness and leaning to Satan. So, for the welfare of the world, the primary need at every step is to establish Dharma and the Ideal. If a man cannot be wholly engaged and absorbed in following the Ideal his mental world does not remain vacant. What dominates it is passion. There is no knowing as to where passion may lead a man making him lose all sense of right and wrong, good and evil. Greed for money calculated to destroy existence is just a satanic drive of passion. It is verily a disease and distortion. So, the scriptures have allowed an unavaricious self-realised seer to judiciously snatch away the wealth from such a rich man in case of extreme necessity and distribute it among proper persons.

One of the bounden duties of the Vaisyas belonging to the Varnashramic society is to practice charity for the fulfillment of Dharma i.e., for the fulfillment of the existential needs of the Ideal and the environment. He has to be punished at the hands of society if he fails in this sacred duty.

Varnashram has encouraged saving. But the saving is meant for serving the cause of life. It is this society that has declared in no certain terms that a man has ownership over wealth or property to the extent it is absolutely necessary for filling his stomach and maintaining himself. He, who hankers after more than this prescribed limit, deserves to be subjected to penal measures meant for cases of theft. Everywhere there is exhortation to restrain avarice. But people have been encouraged to augment their existential ability and acquisitive skill progressively and that also for acceleration of their life and growth along with those of the environment. Their growth is not meant for lording over people by emaciating and degrading them. Where these has been an attempt to exploit people in an ugly manner, the self-controlled Brahmin has always intervened in the scene and brought him under control with due chastisement. In case of necessity, he has taken the assistance of the Kshatriya.

Poverty

But this right has not been conferred on the needy and greedy poor. Poverty is no qualification. It is also a kind of disease. It indicates poverty of attributes and ability also. As it is a sin to exploit others on the strength of ability, so also it is equally as in to allow oneself to be exploited by others due to inability. Again, if a man's inefficiency and indolence be of such a degree that his activity and contribution are almost negligible in

comparison with what he takes from society for the maintenance of himself and his family, then it is to be inferred that indirectly he is given to exploiting the society. Exploitation without appropriate nurturing service is in no case supportable. It leads man to lose manhood and creates chaos, animosity, non-cooperation and fault-finding attitude in the social sphere by destroying mutual existential concord and balance. Of course, where man becomes dependent on others due to sickness, old age and disability caused by accident, there it is the humanitarian duty of the society to look after him and take care of him. It will be a mistake if this sort of helpless dependence on others is considered to be a variety of exploitation.

Social Chastisement

But procreation, education and occupation of every social unit should be so adjusted, that none happens to become inefficient, anti-social, self-centred, unemployed, averse to activity, poor and parasitic. Varnashram has a keen attention on all these aspects of life. If improper and unscientific marriage and wrong procreation are indulged in, in the name of democracy then the society and state will be so terribly burdened and handicapped due to the influx of defectives that even God will find it difficult to mend matters. Where the organic adjustment that is essential for receiving proper education and acquiring competency for fulfilling social needs is wanting, all social and governmental efforts for betterment of people are sure to prove abortive. The civilized modern society should therefore think seriously as to where lies the root cause due to which men of both the east and the west are gradually becoming more and more sensual, eccentric and anti-social, giving rise to a steady decadence in efficiency and honesty all over the world. So, we shall achieve nothing by snapping the very roots of welfare and by making subsequent frantic efforts to sustain the foliage thereof. Varnashram fully recognizes the value of individual liberty, but it sternly resists wherever that liberty becomes inimical to the present and future life and growth of the individual and the environment due to passionate propensities. So, in Varnashram there is no provision for an arbitrary, passionate and uninitiated go of life. It does not also countenance the liberty that induces man to have recourse to random education, marriage and occupation that are inconsistent with his biological make-up and individual distinctiveness and as such are hostile to providential and scientific laws.

Varnashram and Progressiveness

The modern society can by no means go back to the medieval age. We have regard fully welcomed and shall continue to welcome the bounteous contributions provided by science, technology and the stupendous energy generated by steam, electricity and atomic power. We shall go on advancing towards attaining further progress and prosperity through the practical application of the up-to-date achievements of science. But whatever we do, we must do with a view to consolidating the base of life. So, we shall have to apply in practical life the pristine principles of the universal and scientific system of Varnashram, representing a complete philosophy of life that simultaneously solves needs of spiritual uplift, and apt education, eugenics and occupation. It is only by so doing that we shall enabled to face the present squarely and create a glorious future making the flow of individual and collective life exhuberant. It will also help us in getting rid of all imperfect and partial isms and in maintaining and improving our hereditary, biological worth and wealth effecting a perfect harmony and concordance of the Ideal, individual and the environment with all obeisances to our magnificent culture.

Reform of Varnashram

If any deficiency or distortion might have crept into Varnashram due to the influences of time, that is to be rinsed, rectified, renovated and readjusted—establishing everyone in the right place according to his distinctiveness. But due to impatience if we discard the basic structure of Varnashram, we shall invite disaster by losing the all-adjusting clue and key to the solution of varied, complex problems of life and consequently the erring world will also be deprived of the blessed contribution of an all-fulfilling, unerring path of life.

The Universality of Varnashram

We have already thrown some light on the scientific basis, universality and the all-round adaptability of Varnashram. So we make bold to declare that in the scheme of social adjustment of all countries if a grouping is made according to the varieties of similar instinct and initiation, education, marriage and occupation are arranged on a scientific basis-maintaining a tuned concord with the enduring existential tradition and culture of the nation; then the solution of spiritual, moral, economic, conjugal, domestic, social, political, educational, cultural and international problems of the world is automatically rendered much easier.

Varnashram and Decentralization of Industry

It is redundant to say that our problems have sprung from not obeying the principles of Varnashram and not from obeying them properly. And everything has to be readjusted suiting the needs of the particular time, place, person and existing conditions and situation. Take for example the point of large-scale production by means of the use of huge machinery- it has been prohibited by the Varnashramic society. There are many bad consequences of introducing gigantic machines in industry. But in the modern world it is not possible for us to go on without restoring to the big machines and heavy industries. To keep pace with the competitive world and survive in the struggle for existence we badly need some basic heavy industries e.g. steel plant, fertilizers plant, and workshop for manufacturing locomotives, ship building industry, airship-manufacturing establishment, and ordinance factory and other like industries. But in the case of many industries we may adopt a method of decentralization instead of centralization in its totality. Different components of a complex tool may be wrought in individual families with the aid of domestic machines and steady supply of electric power and subsequently they may be assembled at a place with a view to marketing them. Again, component parts of heavy industries that can possibly be made in a decentralized manner should be arranged to be made in that way. These works may be allotted to people with an eye to their hereditary aptitude. This enables them to remain engaged in their distinctive work just in their domestic setting. So women, the old people and the children also of the family may assist them in their work according to their capacity. Thus even the children acquire some earning efficiency from their early age. Moreover in the village homes various types of small industries may be introduced by providing suitable machines, raw materials and cheap electric power for operating those machines with a discerning observation of the instinctive knack of individual families. The products of these industries may be arranged to be sold through the agency of proper organizations set up for the purpose. Varnashram wants to make such an arrangement as emblems men to earn an independent living on the basis of their distinctive capability and effort. The less there arises the necessity of resorting to servitude, the better. The problem of the labour and the capitalist is automatically solved thereby. Here the proprietor of the industry is a labourer himself is the proprietor.

Varnashram does not want that a handful of people should become enormously rich and own all factors of production compelling people to abjectly submit to them just for the sake of their existence not does it want the government to own everything so that people are coerced to be dependent on it. Rather the government should so arrange that every individual may develop his instinctive ability and adopt a profession in tune with it and may thus make his human life fruitful in an adjusted manner through the pursuit of the Ideal and culture with an upkeep of individual liberty and environmental cooperation. If the state actually does so, it is to be understood that it is moving in tune with Varnashram.

The Aspiration of Man

If the public opinion of the world is ascertained it will be found that most people do not like to relinquish their individual liberty and they seek neither to exploit others nor to be exploited by them. Moreover they do not relish the idea of leading a purposeless life like so many beasts. They want to pass their family and happiness and well-being along with their family and environment earning an honest living according to their efficiency, maintaining peace of mind, social harmony and a balanced go of life. But due to the pressure of the environment people are compelled to behave in an undesirable way out of an obsession with meeting immediate needs for the sake of surviving in the struggle for existence. Of course there are people who indulge in doing wrong due to their inherent perverted nature. Anyway, the existential healthy desire of man can be most effectively fulfilled by the society and the state through the judicious introduction of a Varnashramic pattern of life.

Varna-system is Effective Everywhere

There is no question of community or country in this regard. Wherever there is man, he has an inborn instinct. It is also an admitted fact that there are many people with similar inborn instincts. Classification of men and selection of their occupation in accordance with their inborn hereditary instincts are not against the dictates of nature and science. This grouping has however no relation with an artificial economic criterion or an exploiting tendency. The purpose of this division is to definitely demarcate the difference in the inherent attributes and efficiency of people. The need for it is incalculable, even today while employing a person in some

important and responsible job. So, every Tom, Dick and Harry is not appointed a pilot or a commander of an army. Compatibility of neural structure, excellence of intelligence, quickness, presence of mind, boldness, the capacity to take prompt decisions, mental stability, unswerving firmness, etc. are scientifically tested in different ways for selecting right men for the right job. In advanced countries, this method is employed for employing men in responsible offices. One of the principal functions of Varnashram is set up men in materializing the destined mission of their life by placing every person in the position that is ordained for him in the human world by nature in accordance with the structure of his inborn nerves and muscles, veins and arteries, brain cells and mental apparatus. In many countries, education is imparted by determining the individual distinctiveness of pupils. Modern science also emphatically acknowledges the paramount importance of compatible marriage; from time immemorial, the world has been aware of the propitious results of adherence, devotion, faith and pursuit of the Ideal. So, if we consider the workability of the fundamental principles of Varnashram in an unprejudiced, objective, scientific perspective, there can be no valid reason for any objection against it. It will be great mistake if anyone is inclined to think that we are superimposing the Indo-Aryan cult on all others. The British scientist, Sir Isaac Newton, discovered the law of gravitation. Has any scientist of any country in the world hesitated to accept it, because, it was discovered by a Britisher? We are worshippers of life, worshippers of truth, i.e., worshippers of existence. Hence, we are worshippers of universal existential science. And so, we shall reverentially welcome this supreme science everywhere, integrating the same to our own tradition, culture and distinctiveness.

The Old World Order and Varnashram

And, why should we call Varnashram an Indian system alone? If we analyze the outlines of the social system obtaining in ancient Greece, Italy, England, Egypt and Mexico. Etc., there we shall find partial signs of Varnashram in actual operation, though they did not adopt this name. Of course, nowhere else has it gained such a well-thought-out, clear-cut, well-practiced, well-tested, well-developed, scientific form likes the one in vogue in India.

Personal Ownership and Inheritance

Modern socialism is considerably hesitant in respect of personal ownership and inheritance. In Russia, once personal right over any form of wealth was treated as a taboo. It is heard that at present personal right over certain things is conceded there and children are allowed to enjoy them even after the death of their parents who owned them. The verdict of Varnashramic socialism in this regard is very precise. Varnashram normally recognizes personal right over an individual's own earning and the inheritance of the same by his offspring. But if he transgresses the principles of the Ideal, culture and social welfare, then and there he becomes a victim of social castigation and people's wrath. This social castigation had a tremendous impact on people. Even the rich had to submit to mandates of the poor but wise and benevolent Brahmins. They were not allowed to follow their own whims. So people had to maintain some degree of self-restraint despite the existence of their individual rights. The communists firmly believe that if people are allowed to enjoy personal and hereditary rights over their wealth and specially the factors or instruments of production, that is sure to invite economic disparity, capitalistic exploitation and oppression in the long run and as a result of that the majority of people will have to face extreme economic misery which will eventually render in difficult for them to survive in the struggle for existence. Again, the capitalist will gradually become inhuman due to their excessive greed for money, apathy to fellow beings and luxury. Under these circumstances social and national character, efficiency and integration will also decline. Their contention cannot be completely brushed aside. If we analyze the history of the world, it will be evident that apparently Satan dominates the world. In more cases than not man abuses his powers. In the social sphere the desire to survive by destroying others is more prominent than the desire to survive by enchanting the life of others. People are more anxious to rise in life by putting others down than they are to gain greatness by making others great. Man is not ready to concede the right to others, he himself struggles for. He unhesitatingly behaves with people in a manner which he himself exceedingly abhors and resists. Such animal instincts are almost innate in most people. Moreover the ken of their knowledge, perception, love and far sight is extremely narrow. They do not know wherein their real interest lies. The blind impulse of passions constantly goads them towards a distorted suicidal and antisocial way of life.

The Influence of Independent Occupation and Servitude on Character and Personality

In view of these realistic conditions, obtaining in the society, it appears proper that personal ownership and hereditary right over property should be totally abolished. But man has a natural and inherent tendency to increase his efficiency and acquisitive knack. If this tendency is allowed to be stifled, then the state may extract the maximum amount of the work from the workers by intimidating or encouraging people in different ways, but it is doubtful how much it will succeed in awakening the inherent latent power, urge and ardour of the individuals composing the society. So if we adopt this system, it is bound to affect the auto-initiative, spontaneous, independent enterprise, individual resourcefulness and efficiency of people. It also considerably hampers the development of individual personality. Let us take the example of an independent, proficient lawyer and efficient judge serving under the government. Though both of them deal with law, it will be found that if the judge has no experience in independent profession of law, then he will evince some deficiency so far as practical application of law is concerned. Moreover the judge is not likely to possess the degree of self-confidence and presence of mind which the independent lawyer has acquired throughout his life by facing the risk of earning an independent living. Of course, it may be possible for the judge to attain these qualities by practicing law independently. What we aim to drive at is this : that an honest independent profession involving some measure of uncertainty, healthy competition and constant struggle is sure to strengthen our will-power, self-confidence, intelligence and personality. If the scope for this is eliminated from national life, it surely augers ill for the nation. If all the avenues of livelihood are brought under state-control, then every single individual belonging to a country will ultimately be compelled to become a paid servant of the state. Our scriptures have denounced servitude and have likened it to the vocation of a dog and a slave. Is it a matter of glory if we convert the whole nation into so many slaves just for the sake of ensuring appeasement of hunger? And where is the guarantee and safeguard that people at the helm of the state will not oppress the people by abusing their powers under the obsession of complexes?

What is needed is Transformation of Character

The basic point is that if people's and especially powerful people's character is not changed, then no external arrangement or adjustment will be able to provide wellbeing and peace. At this point some may say that change of heart and change of character is an impossible thing. That can never be achieved. This is just a pretext to lend support to the reactionary block by suppressing the inevitable revolution. We do not say that this allegation is baseless in all cases. It cannot be denied that quite a lot of people take shelter under religious maxims simply to hoodwink people and serve their passionate interests. But our say is far from this. We do not support similar passionate ness—be that found in the capitalists or in the labourers. As my passionate ness is inimical to me, so also is it inimical to the world. Again as the passionate ness of another is inimical to him, so also is it inimical to the world and I am also one of the world. This is our clear and categorical conviction. So our crusade is against all forms of passionate, ignorant and foolish move of life. So I am determined to control the passions that are dwelling within me and are betraying the existential interest of myself and my bigger environment. Of course I do not want to serve my existence as also that of others. This is the existential crusade of every one of us.

The Systematic Method of Achieving Moral Transformation

We seek to proliferate this benign crusade all over the world. It is redundant to say that unrepelling adherence to the Ideal constitutes the chief weapon of our war. It presupposes the necessity of proper initiation and daily individual practices in accordance with it. Despite this spiritual endeavour, again and again our past habits and instincts assert themselves and man commits blunder many a time. Still man can gradually advance towards self-adjustment only through this. We have discussed this point at length in the chapters relating to Jajan, Jaajan and Istabhriti etc. Of course along with initiation there should be compatible marriage, breeding of good progeny, proper education and honest livelihood in keeping with one's inborn instincts. If these things are continued generation after generation, that is sure to engender morality, compassionate ness and existential traits in people. All these factors constitute the basic technique for the moral regeneration of man. Along with this there should be proper arrangement

for social and governmental penal measures and offering resistance to all forms of evil.

The Conditions of Individual Liberty

We want individual liberty, personal ownership and hereditary right under these conditions so that the ability, character and existential hereditary culture may go on growing from generation to generation. Liberty and wealth are meant for augmenting the life and ability of an individual along with these of the environment. Wherever they will be applied and used in an undesirable manner, there should be proper provision for adequate penal and corrective steps. Inspite of this it must be presumed that there will be some misuse of this liberty and right. We are of the opinion that individual liberty, individual right and the right of inheritance of paternal property should be allowed within the framework of Varnashram, Ideal-centric-adherence and social-political control and resistance. It is not proper that any man should be a proletariat and thus be compelled to be a slave of the state or the capitalist. There should be provision for ensuring the inheritance of hereditary ability and wealth. If the ceiling of personal property and wealth is to be fixed for this purpose, that is also welcome. The purpose behind this emphatic assertion of Varnashram in favour of individual liberty and right over personal property is not only social welfare. There are deeper implications underlying this firm stance of Varnashram. Every man is a distinct manifestation flowing from the supreme source. So self-development and self-realization form the summum-bonum of his life.

The Importance of Proper Individual Liberty in the Fulfillment of the Ultimate Purpose of Life

Self-development and self-realization pre-supposes the necessity of scope for moral and spiritual unfoldment. When a man instead of abusing his individual liberty and personal wealth makes an existential use of it out of love for the Ideal and sense of oneness with the world, it may be assumed that his human life has been meaningful in the true sense of the term. In other words it indicates that he has understood the true significance of life. If he is not allowed this liberty it cannot be tested how far his passions, specially egoism, greed and exploiting tendency have undergone desirable transformation. And if passions are not transformed

and the devil in a man is not changed into a god, then what is the use suppressing his vile instincts? Is there any knowing as to how he will behave when he is let alone? Moreover the human life is meant for getting emancipation from the clutches of complexes and realizing his eternal and true nature, but if there is no scope for achieving it and making an assessment of his moral and spiritual progress, then he is deprived of the highest things in life. If a man has the requisite measure of individual liberty and if he gets the opportunity of discovering weakness and passionate ness in course of following the Ideal despite all his mistakes and blunders and thus sincerely tries to adjust himself through self-analysis,—it has an infinite value so far as his moral and spiritual evolution is concerned. But it is no good if he does not become conscious of his repressed desires and complexes. The Satan will reign rampant in his conscious, subconscious and unconscious mind. In fact, the basic source and root of all maladies in the world lies in the obsession of selfish pleasure, self-interest and self-establishment that dominates individual lives. So long as it is not turned towards securing the happiness, interest and installation of the Ideal and the existential nurture of the environment, nothing will be of any avail so far as the genuine welfare of man is concerned. If true God-centeredness or in other words Ideal-centric urge for upholding and protecting all existence does have a dynamic manifestation in an unbroken continuity even in one human soul that is also sure to act as an irresistible benign force in the human society. Varnashram resolutely seeks to unfold this concentric upholding and protecting valour in every home and in every individual. All the laws, provisions, prohibitions of Varnashram have been ordained by seers with this ultimate end in view. Varnashram tells people—"You are simply a trustee of your ability, attributes and wealth. Everything that belongs to you belongs to God. You have got these things for Ideal-centric existential service. If you do not do so, you will be guilty of violating divine injunctions. Again, you should do nothing under the impulse of selfish desires and expectations; whatever you do, you should do to secure the interest and installation of your Ideal. This is your Dharma. This is the active mission of your life." Through ages we have been taught to pursue such a dispassionate and disinterested (i.e., God-centred) course of life. It is this alone that once raised India to a land of gods endowed with all possible internal and external resources radiating a divine glow and glory and commanding the ovational worship of the entire world.■

The Four Varnas

The Duty of the Bipra

The four Varnas include Bipra, Khsatriyas, Baishyas and the Sudras. Bipra is the teacher or preceptor of the society. Propagation of the Ideal and existential service to the people are their distinctive traits. Jajan, Jaajan, study, teaching, charity and receiving respectful gifts constitute their spiritual and occupational activities. Of course, all these six duties are to be practiced by all for their spiritual uplift. Knowledge, research, teaching, social service, minister ship, framing law, administering justice, giving apt instructions and counsels are some of the superior type of activities in which Bipras have a hereditary right. Though they are to be engaged in such works, they should not accept any salaried job anywhere. Of course, in the present social milieu we cannot conceive of such a thing. But once, the spontaneous loving contributions of people constituted their livelihood, the people were their chief assets. It was simultaneously their devotion as well as profession to lead people towards progressive

development with the aid of their well-adjusted character, active adherence to the Ideal, varied and vast experience, wisdom, love and service. So people also used to give them spontaneously whatever they could with a genuine heart-felt admiration. They could somehow manage their family on the basis of this. They never multiplied their wants. A life, characterized by simplicity, sincerity, renunciation and service was their distinctive goal. In the present society the necessity of people with a Brahminical character and kindred occupation is very acute. Today the moral standard of man is declining very fast. A combination of many causes and conditions may be responsible for this state of things. But the main reason behind this moral deterioration is this that many people are not getting the touch of divinizing deep love, nurture and service flowing from people having genuine adherence to the Ideal, and a consistent, coherent, controlled and integrated character manifesting itself in the day-to-day habits and behaviour of life. man is constantly having the example and impulse of passionate move from his environment and as a result of this it is going on multiplying and mounting enormously. Today we need numerous devoted and unexpectant people whose life is ablaze with a sense of dedicated service and a deep dynamic devotion to the Ideal who will spread out all over the world in all walks of life, and out of regard for whom the human race will start imbibing their ideal character. It will not serve our purpose if these people become so many paid servants. But public opinion has to be so moulded that people feel prompted to nourish and cherish them regard fully.

RITWIKI

The trend of our discussion in this context may appear to be unrealistic to a certain degree. But it has an actual organizational aspect. If we consider this point in that concrete perspective, it may be convenient for people to the Ritwik-movement of Satsang. The occupation of the Ritwiks, Adhyarjus, Jaajaks and Udgatas of Satsang may be likened to the occupation of Bipras. Their duty consists in the propagations of the Ideal culture, infusion of spiritual practices, effecting all-round progress of people introducing Ideal-centric mutual distribution of service, love and integration etc. As lacs of Satsangees irrespective of caste, creed and nationality are individually observing Jajan, Jaajan and Istabhriti unswervingly, so also most of them have developed the habit of remitting something to the Ideal

for the maintenance of Ritwiks etc. The family of quite a lot of Ritwiks is being maintained on the basis of it. From this it can be presumed that if we can rightly infuse it among people, it is not impossible to receive this system. But the fundamental fact is that many concentric, generous, unexpectant, ardent, active, well-adjusted, able workers are needed for this sacred and divine work and it is also desirable that the majority of these workers should hail from Bipra families. Thus their sleeping instincts will be activised and the human society will also derive infinite benefit there from.

The Necessity of People with Brahminical Character and Temperament

Once the whole of India used to be guided by just the will of the indigent, wise, farsighted, undaunted, untainted and unexpectant Brahmin Chanakya. The Mourya Emperor Chandragupta was completely under his control. It is doubtful whether he could exercise so much influence over him if he was a paid servant of the state. Bhisma was really a great man. But he was financially dependent on the Kouravas and it prevented him from offering resistance to the evil perpetrated by them. Even today those who are at the helm of the state should not accept anything from the exchequer. Further they should take the least advantage of their position of power. If devoted, intelligent, farsighted, efficient, unselfish, sacrificing, tactful, uncompromising, honest and well-adjusted people imbued with the Brahminical ideals of securing social welfare do not hold responsible posts in the socio-political structure, the future of the masses is sure to be bleak. If some passionate, egoistic, power-hungry, greedy, ambitious people capture the seat of leadership through the strength of their intelligence, affluence, efficiency or ballot papers, it is sure to prove disastrous to the nation. The noble office of leadership should be held by a man of Brahminical character with adequate efficiency and ability that cannot be easily swayed by passions. If there are such people in the present society, the democratic institutions should find them out and place them in appropriate responsible positions. If it is done, character and ability upholding Ideal, Dharma and culture will be normally appreciated and accorded due priority and prominence in society. Through their influence loving integration will swell in the social sphere. People in general will be encouraged to acquire a concentric character. We again say that the

hereditary Bipras should be specially nurtured so that most of them have recourse to the education, discipline and occupation befitting a Bipra. The innate hereditary instincts do not perish even in thousands of years. So varieties of instinct that are inherently existent in people belonging to different Varnas should be discovered, recovered and properly utilized for the benefit of the nation and the whole human race.

Varna-System and Planned Economy

Today over the world a favourable public opinion has been formed in favour of planned economy and production. As we shall have to make a total assessment of the various needs of people and the means, advantages and disadvantages relating to their fulfillment in order to implement this so also we shall have to make a thorough evaluation of the qualities and knacks of people that lie imbedded in their inborn instincts and the productive possibilities and talents thereof. This original human material is not built up overnight according to the requisition of the people forming the planning commission. If provision is made for imparting training for different kinds of occupations all cannot take advantage of the same in an equal manner. People endowed with a specific kind of inborn neuro-muscular characteristic and potentiality can profit by a corresponding type of training. Due to the lack of this scientific approach, we constantly hear of the dearth of efficient, willing, responsible and dependable workers in different spheres of activity. In our country thousands of years ago through the Varna system there began a methodology of mapping showing the scientific findings and statistical data regarding the traits and productive capabilities of people that are inherent in their chromosomes and genes. It will be proper on the part of the present day planners to deeply understand the meaningful purpose underlying this kind of social organization and to improve, expand and apply the same in the present context in the light of modern science and thus strive to increase our moral and material worth and wealth simultaneously. This should be a primary step in our planned progress and increase of production. Because there is hardly any scope for doubt that the intellectual and moral wealth and the distinctive ability of people from the chief assets of the country. The function of the Bipra lies in contributing to the excellence of these human qualities. Of course, time and again we have indicated that all our efforts

are sure to prove futile without proper marriage and reproduction of good progeny.

Satsang Ritwik-Organization and Varnashram

The human mind has a natural downward tendency and some aversion towards higher pursuits. To remove this inertia what is needed is tremendous direct divinizing inspiration and example thereof. The duty of a Bipra is to reach every home with an auto-initiative sense of responsibility and to awaken and to awaken the divine life in every individual according to his distinctiveness by infusing an Ideal-centric interest in self-culture. In the human society the necessities of this Brahminical service is most momentous today. These who are really interested in social welfare and social development should pay special attention to creating these personnel of moral teachers. Under the inspiration of our most beloved Sri Sri Thakur, the Satsang Ritwik-Organization is sincerely trying to revive the eternal Indo-Aryan Brahminical culture for the regeneration of India and the rest of the word. Brahminical culture, in my opinion, means the culture that seeks to lead men towards the pinnacle of well balanced, harmonious growth. As people should acquire distinctive dexterity, so also should they develop God-centered social consciousness. The mission of a man's life is to elevate the society by developing and applying his distinctive efficiency out of an urge to please God or in other words the divine Ideal. Man acquires Dharma, economic emancipation, fulfillment of existential desires and liberation at one and the same stroke through this propitious effort. Varnashram envisages such a comprehensive plan of life. this simultaneously leads to the achievement of all-round fulfillment in individual and collective life sustaining and nourishing our body, mind, spirit, material progress and spiritual attainment. One and the same course at once serves all ends of our life. As a result of this there remains no deficiency or want in respect of moral development, individual and national ability and efficiency, desirable human qualities and all kinds of material goods necessary for life, mutual love and national integration.

Varnashram and the Good of the World

If individual progress and social progress are not harmoniously combined, man cannot attain true well-being. And this progress should be based on distinctiveness and should be all-round as far as possible. If we do not have a complete and integrated knowledge about the totality of life,

it is not easy to achieve this consummation. And for this the Ideal who is a nurturer of distinctiveness and a fulfiller of all should be regarded as the brain and spine of the human society. It is by centering about him, that the individual and the community can attain all-round existential advancement on the basis of tradition, culture and distinctiveness embracing the whole humanity with a spirit of fraternal fellowship. Varnashram luminously holds out the glorious prospect of such a regime of universal human welfare.

The Duty of a Kshatriya

We have taken a long time in our discussion about the function of the Bipras. Now we shall discuss the duties of other Varnas. After Bipra comes the Kshatriya. Valour, prowess, instinct of pugnacity, ardour, patience, leadership, capacity for administration and management, martial talent, diplomacy etc. are same of the chief attributes of the Kshatriyas. Protection of Dharma, Ideal, culture and people, saving the distressed people, offering shelter and solace to the helpless and evil-resisting agility etc. are their distinctive traits. We shall have to pay keen attention to evolving these qualities among people who are born in Kshatriya families. And we shall have to afford opportunities to them so that they may get themselves employed in offices relating to law, administration, politics, army, navy, air force foreign embassies according to their individual equipment and efficiency. Others who exhibit similar intrinsic qualities should also be engaged in proper works befitting their ability. What we want to emphasize is that instead of attaching too much importance to university degrees we should strive to discern the inborn instincts and potentialities of each individual and should engage every individual in works that suit his native bent and capability, of course as per as practicable.

The Occupation of Vaishya

Next comes the Vaishya. The main works of the Vaishya are agriculture, industry, tending cattle, commerce and business. Their chief characteristic lies in increasing the wealth of the country and their own acquisitive skill by production and service fulfilling the needs of the people. It should be so arranged that the Vaishyas can conduct their work independently under proper restraint with out having recourse to dishonesty and exploitation. All enterprises that need to be nationalized

should be nationalized. But so far as other affairs are concerned, private enterprise should be encouraged by all means. We reiterate—the less the big machines are used and small domestic industries are organized in different families according to a scientific method, the better it is in all respects. In order to implement these schemes the cooperation of the government is indispensable. Because providing capital and necessary small machines, supply of power, collection of raw materials, training of workers, finding market for products, directing and coordinating the trend, nature and quality of domestic industries in the perspective of national and international needs and circumstances and similar other affairs, connected with industry can only be solved by the state and the government. We are in favour of such a political structure as simultaneously ensures political and economic freedom for every individual. Planned decentralization of industry is needed for this. Varnashram favours the expansion of decentralized, individualized domestic industries directed towards total social development. If we can create a new industrial revolution in India on a domestic scale taking all aids from modern science and technology on the basis of our distinctive tradition, then that is likely to remove the unemployment problems, poverty and want of necessary consumer goods for ever and set a new example before the entire world. This is not all. It will also enable us to earn sufficient foreign exchange by boosting our exports in addition to supplying the basic needs of our own people.

The Importance of Agriculture

Of course, it is redundant to mention that agricultural development is to be effected along with industrial development. There can be no industrial development or solution of the food problem of the country with out agricultural development. One of the main points that we want to emphasize in regard to agricultural development that it is very essential to create a deep regardful attitude towards agriculture in the mind of the cultivators and people of the society, at large. It is not at all a welcome-sign is that whenever a cultivator's son gets some university education he starts seeking for a job abandoning his paternal profession. With the aid of his education he should strive to pursue agricultural occupation in a more improved, modern and profitable way. If agriculture can be organized on a well-adjusted cooperative basis, that is likely to yield good results. Of course, for this purpose responsible, self-less, efficient, honest and

industrious people are needed. Moreover, the farmers should direct their attention towards developing agricultural industries along with pursuing agricultural occupation. If they do so, they will never have to sit idle and their income will also increase.

The Work of the Sudra

The main work of the Sudras is service. They will render this service according to their ability. If they have sufficient physical strength, they will employ the same for the service of the society. And this they will have to do most ungrudgingly. Whatever capability a man has, has to be applied to securing social-welfare. There is no place for inferiority complex in this. Because, the service of every individual is unavoidable and indispensable for total social amelioration. Every one is unique and unparallel in his own place. So due respect and dignity has to be accorded to every individual as a useful in human being.

The Place of the Bipra in Society

Anyway, there should be a proper assessment about each Varna according to the distinctiveness of its character, ability and contribution. Moreover, all are not on the same scale of evolution. There is some difference among them. In that respect the Bipra is normally given top priority. Because all the communities can try to achieve self-conquest and proceed towards being and becoming by acquiring distinctive ability through the existential nurture provided by them. It is through the effort and influence of wise, tolerant, sacrificing, serviceable, dynamic Bipras having adherence to the Ideal and culture with due spiritual pursuit and observance of principles that the entire society can remain happy and well balanced with active steps towards the attainment of a divine quality of life. the highest objective of human life are development of moral character, unfoldment of latent divine qualities, awakening of individual powers, attainment of self-realization and growth of concentric, expensive love. The duty of the Bipra lies in providing inspiration to everyone towards the attainment of this supreme goal. So elaborate discussion is unnecessary to show why the Bipra is held in highest esteem by the society. In this context it should again be mentioned that these noble traits are not the outcome of their individual endeavour alone. Behind this they

have got their hereditary biological asset i.e., an adjustment of genes displaying superior qualities. It has an intimate relationship with his biological make-up. Due to lack of self culture there may be difference in the manifestation of the possibilities latent in the biological structure of a man, but if compatible marriage is not disturbed in a particular family-line, then the basis of that possibility is not destroyed. So we can safely infer that people, born of families who have not deviated from the ideals of marriage, have their hereditary genetic structure, i.e., the right type of genes, intact. Because, existential inborn genetic wealth is not annihilated even in thousands of years. So far as marriage and procreation are concerned, we shall have to pay special attention towards effecting a compatible combination of the genes lying ingrained in the organic constitution of the male and the female. We regard the Bipras at the highest Varna; this means that their genetic wealth is superior to the genetic wealth of other Varnas. The attributes of no Varna are negligible. But the more highly, finely, intensively and extensively man's existence is fulfilled by the attributes of a particular Varna, the more priority it naturally gets in the scheme of the gradation of Varnas. We have already discussed how the possibility of distinctive attributes goes on flowing through generations on the strength of the genetic assets i.e., a specific type of adjustment of genes.

The Place of the Kshatriyas

Next to the Bipra comes the Kshatriya. The risk and responsibility of the Kshatriya is enormous. They have to save the country, people, Dharma and culture from rebellions, revolutions, chaos, corruption, depravity, oppression, deviation, internal disintegration and foreign incursions even by risking their life. Their main function is to chastise the wicked and protect the honest. Self-control is the basis of kingly qualities. A man cannot do proper justice to all if he is raised to a position of power without having self-control. He who is not well-adjusted and wise finds it difficult to discharge the various onerous duties and responsibilities involved in ruling the people. So a Kshatriya has naturally to be endowed with valour, efficiency, tactful intelligence, self-control, boldness, firmness, generosity, leadership, active agility and self-sacrifice. All these qualities rank very high so far as maintaining a stable stay and growth of society is concerned. The Kshatriya has been ranked next to the Bipra as they possess such high qualities and genes essential for them.

The Position of a Vaishya

Next comes the Vaishya. The Vaishya is responsible for agriculture, industry, production, distribution and commerce—in a word, the economic life of country. The existence and progress of a nation considerably depend on the honesty and efficiency of the Vaishya. Charity for the preservation of Dharma, culture and the country as also for social welfare is a must for the Vaishya. The Vaishya will acquire wealth—but that by nourishing people through service. In other words, their acquisition must be honest. And the acquired wealth has to be employed in good works. To build up capital for industry and business is also to be regarded as good work, of course, if it is directed towards social service and socio-political development of the country. Whatever is done with a view to enchanting life and growth of self and the environment is verily Dharma. From this it can be easily understood as to how valuable apt the biological wealth and corresponding attributes that the Vaishya possesses.

The Position of the Sudra

Then comes the Sudra. The Sudra is physically strong. The need for physical strength and physical labour in infinite so far as stable stay of the society is concerned. So, the contribution flowing from the biological asset and working capacity of the Sudras is to be reckoned regard fully. In fact, the duty of every Varna is to serve the society according to its distinctive capability. Every human being is fundamentally a servant of the Creator and His creation. This is what constitutes his basic identity.

The Reason for Determining the Position and Standard of different Varnas

One of the main purposes of making a comparative study the about the excellence of biological make-up and corresponding traits possessed by the four Varnas is to determine the position and standard of every one of them in the sphere of civilization, so that hypogamous marriage can be totally avoided and proper union may be effected. Moreover, it is no good reducing all men to the same eve. To give due regard and position to everyone is beneficial for every individual. For this purpose, stratification and gradation on the basis of distinctiveness should be adopted in the social sphere, because it is out of inclination and regard for the superior

that man attains excellence and this inclination and regard do not mean that someone should violate and renounce his own existential distinctiveness and try to assimilate the distinct traits of another. And that again is not all possible. If it were possible, we would have been losers and not gainers thereby. A man's distinctive existential move is all the more accelerated by his regard to the superior. Newer and newer good habits, good qualities, thought-currents and outlook on life emerge through such active reverence. Again, a mutual loving relationship is established among people through our regard for the superior. As the lower Varna should have regard for the higher Varna, so also the Varna should cherish a cordial and affectionate sense of affinity for the lower Varna. The more there will be intimate relationship among the different Varnas, the more powerful will be the nation. We have already discussed the importance of allegiance to a common Idea and hypergamous inter-Varna marriage in bringing about social integration. Moreover, the more a man associates with people of different characteristics with due adherence to his Idea, culture and distinctiveness, the better it is for him. By such contact, his character, experience and wealth of intelligence become more and more enriched, harmonious, varied and accommodating.

The Interdependence of Different Varnas

The organizational structure of the Varna system has been so constituted that the different Varnas cannot but be inter-dependent. Moreover, it embodies such a happy adjustment that none can ignore another by being unbalanced on account of pride caused by honour, political authority, economic resources or physical strength. The Bipra occupies a unique position of reverence and honour due to his renunciation, moral excellence and superior service. His wields a great influence over the society. But this Bipra has hardy any material wealth in his hands. People are only his asset. On one side, he enjoys enormous social esteem, but he has to embrace a life of voluntary poverty. And he has to depend for his subsistence on the loving oblations of people. So, social dignity does seldom get any scope to make him unbalanced. The Kshatriyas are the kings. They have tremendous power in their hands. But they are not the owners of wealth. The economic power mainly belongs to the Vaishya. Moreover, a king will have to conduct his administration under the guidance of a selfless Bipra or a God-realized man. So, royal power can hardly make him insolent. Again, though the Vaishyas own material

resources, they will have to submit the dictates or Brahminical and martial authority. Otherwise, they will have to be subjected to social and political chastisement. So, in the Varnashramic society the Vaishya cannot afford to move according to his sweet will though he possesses money. And though the Sudras are endowed with tremendous physical strength, they will have to use it for the benefit of the society. So, a compete harmony and co-ordination exists in the social organism as it has to exist in our physical system. As brain, heart, lungs, liver, spleen and different organs mutually uphold, protect, help, and fulfill one another and thus maintain their existence intact by contributing to the life and vigour of the entire system, so also the harmonious and co-operative move of different Varnas serve to maintain themselves as also the entire Varnashramic society intact.

Why Arbitrary Selection of Occupation is Prohibited in Varna-systems?

Some are of opinion that Varna-system hampers the progress and independence of people. Because, in this scheme everyone is required to be confined to the occupation, consistent with his Varna. He cannot take up any and every occupation according to his free will. We have already discussed this point, but it needs more explicit treatment. It cannot be adequately described as to how very effective the system of accepting occupation according to hereditary inborn instincts is, in regard to the individual, the family, the society, the state, the economic stability, efficiency, sense of security, evolution, mutual harmony with the deepest urges and adaptability inherent in the psycho-physical organism, elimination of futile imagination and effort, solution of the unemployment problem caused by undue competition and encroachment on other's professions, peace, contentment, order and discipline, fixed aim, definite preparation for life, self-confidence, resolution of inferiority-ridden ambition and passionate cravings etc.

A man's freedom is unrestricted in the sphere of existential run of life. But if the freedom of passionate move is not checked, as a result of in the life of the individual and community may be affected adversely. The genuine welfare of man lies in being willingly confined to the limits, set by

every individual's inborn nature. There is no good in transgressing the sphere of propriety determined by distinctiveness and providential law out of envy, grudge and inferiority complex, and in imitating another by abandoning one's own individuality. That serves to make man unhappy and bereft of a sense of well-being. Dissatisfaction, ambition, obsession for self-aggrandizement and self-establishment, limitless greed, addiction to sense-pleasures and bind initiative ness, which is calculated to destroy distinctiveness and born of inferiority complex have victimized people like an infectious disease and have rendered them distracted, deluded, perplexed, shorn of conscience and manhood. Due to the tremendous impact of this terrific craze, society, family, state and the whole word are being torn to pieces and the integral existence of man is being hopelessly shattered.

The Goal of Life is Attainment of Brahmin hood

If we forget our pristine divine nature, if we molest our spiritual wealth, then with what will we live, be happy and peaceful ? And again why should we live at all ? What for ? Only for gratifying our brutal passionate cravings ?—No, no, no. We have not been men for this purpose. We have surpassed animals in the scale of creation and have gained a human body and are leading human life for achieving a different end. We seek to acquire mastery over complexes, feel a sense of oneness with the Creator and His entire creation, engage ourselves unexpectantly in the service of people according to our distinctiveness and thus acquire a dynamic, expansive, concentric progressive divine life of love. And this is what is meant by attaining Brahmin hood.

The Way to Attainment of Brahmin hood is Open to All

This way to attainment of Brahmin hood is open to every individual belonging to the four Varnas. And therein lays the highest consummation of human life. But this Brahmin hood is to be achieved by following one's distinctive work and nature i.e., by pursuing a course of life consistent with one's own inborn instinct concentrating all-out attention on the Ideal. When we become well-adhered to the Ideal and employ our God-given distinctive traits and efficiency, with Ideal-centric selflessness—making His installation and the fulfillment of His will and interest primary in our life, it

is only then that the divine life is unfolded within us. As a gradual consummation of it, we feel the presence of the Idea or in other words our own supreme self in every individual being. Then our very existence turns out to be a veritable blessing to every individual being of the universe. It becomes the endeavour of our life to unfold and expand the being and becoming of every one with a perennial flow compassionate service. All our energy is devoted to this. When the way to the attainment of this supreme consummation of life is open to all, then it cannot reasonably be said that Varna-system blocks the way of human progress. Again, if someone pursues this path, his material development is also ensured. There is no doubt about the fact that his enormous, well-adjusted capability, efficiency and knack will serve to make his secular and social progress and achievement exuberant and stable. If a Sudra attains Brahminhood by following his own occupation with due adherence, he can also be a Guru of the Bipra. So it can be easily guessed how extensive the range of every individual's right is.

Brahminhood and Biprahood

But the Sudra who has attained Brahminhood or the knowledge of Brahman cannot marry the daughter of a superior Varna. Because his paternal biological wealth or the adjustment of his genes does not attain superior evolution or transformation by just the acquisition of one lifetime, and even if any subtle change occurs in his genetic cells that also does not become stable. Of course the subtle change can gain a stable stay in his biological entity or genetic cells, if several generations of his descendants attain Brahminhood in continued succession. Then that family line may be promoted to the Bipra Varna. It is heard that if a Kshatriya or a Vaishya or a Sudra attain Brahminhood for five or seven and fourteen consecutive generations respectively, then the descendants gain the right of being promoted to the Bipra Varna.

The Provision for Developing All-round Personality

There is another point to be considered. Though the occupation of different Varnas is fixed, yet every Varna can practice the occupational arts of other Varnas on the basis of his characteristics just as a matter of training and education and can thus advance towards the acquisition of all-round experience. Due to these emergencies the different Varnas can

mutually assist one another in their work. Moreover, if any Varna ever wants to betray the society or adopt the method of non-co-operation with the society by yielding to a way of life supposed to be a detrimental to the Ideal, culture, and society,—then the society does not have to be dislocated, if such a practice is in vogoue.

The Distortion of Varnashram

Now questions may arise as to why this Varnashram does not enjoy a glorious carreer even in the present day Hindu society, when it claims to be so universal, eternal, scientific and endowed with the capacity to solve all the problems of life simultaneously, and why the Hindu society has been so much disintegrated and fallen despite to its adherence to principles of Varnashram. In answer to this we shall say that a process and principle of life may be very salutary but to obey or not to obey it properly depends on the will of people. And, to derive the full benefit of it, it has to be duly followed in a scientific manner according to time, place and circumstances. We have not been deprived by following Varna-system. If we have invited misery, it is verily the outcome of disobeying and distorting the science of Varna-system. If we are desirous of getting the pristine colour, smell and taste of an ideal variety of 'Nangra' mango, we cannot surely have it from a rotten mango of the 'Nangra' variety. That will rather excite our abhorrence. So if the present Hindu society is represented as a model of the Varnashramic society, it will never present an untarnished and true picture of it.

The Future of Human Society

It is a message of great hope that the superior genetic wealth possessed by Varnashramic families in which self-culture and the system of scientific marriage have been consistently pursued all along, constitutes an invaluable asset so far as the future welfare of humanity is concerned. It is through the stream of these sacred genes that saviours of humanity have been appearing in the Hindu society. Of course whenever such great souls have appeared or do appear, the soil for their advent is invariably provided by holy conjugal pairs springing from purebred families. Unknowingly the trend of self-culture and compatible marriage as envisaged by Varnashram has been pursued in those families. Wherever divine or propitious birth takes place, it is rendered possible by the observance of proper laws. This is a science that does not admit of variation. There is no place for

sentimentalism in these hard facts. Varnashram has brought under control the secret technique by the application of which great men may be bred and they may be educated to be greater by providing proper nurture. In the present-day world, this is the most insistent need. The earth and the heaven are wistfully looking forward to the emergence of a new humanity endowed with propitious instincts. The golden fruition of this happy expectation is just dependent on the realistic application of the principles Varnashram in the human society on a massive scale. In consideration of the immortal contribution and incalculable potentialities at the feet of the all-seeing seers and great personages and benefactors of humanity—who have realized, discovered, revealed, introduced and established it in the human society in a practicable manner.●

The Four Ashrams

So long we have mainly concentrated our attention on the four Varnas. Now we shall try to focus our attention on the four Ashrams. Then our discussion will be roughly complete so far as the purview of this book allows. If the division of Varnas is said to be a planning for social life, the division of Ashrams may rightly be regarded as planning for individual life. The social system that offers adequate opportunities for the proper, happy and all-round unfoldment of every individual may be considered to be perfect in its own way. This objective is quite distinct, evident and pronounced in the Varnashramic social structure, and the provision for the four Ashrams aims at this. In fact the four Ashrams constitute the four successive stages of an individual's life. Ashram means a place which provides us scope to attain excellence through appropriate industrious pursuit. We shall briefly deal with every one of the Ashrams separately.

Brahmacharyashram

The Meaning of Brahmacharya

The first stage of life is the Brahmacharyashram. Brahmacharyashram means the student life. This is a period for education and preparation. The real import of the term Brahmacharya is the conduct that leads us towards Brahman i.e., towards becoming. The living symbol of this progressive becoming is the Guru, the Ideal or the Acharya. So Ideal-centric move of life itself is Brahmacharya. Through this the passions and complexes of man become automatically controlled and adjusted and the character also is moulded consistently. To reside in the house of the Guru with devotion and service to him is the basic pillar of Brahmacharyashram. Wearing the sacred thread is a must for every Aryan Bipra, Kshatriya and Vaishya. The meaning of the term 'Upanayan' is to arrive at the place the Guru and put on the sacred thread as a memento of culture and to preserve a lock of hair on the crown of the head as a symbol of self-surrender to the Guru. The Guru or Acharya is considered to be the manifest form of Brahman. We are to imbibe his habits and behaviour, conduct and qualities according to our own instinct. For this, it is necessary to keep company with him and serve him, to acquire knowledge from him through discourses and inquisitive questionings, to obey his commands, to fulfill his will and to cultivate his teachings. The Acharya has been called a

father who imparts knowledge of Brahma. Of course it is not a thing that can be given in a material sense, but it has to be acquired through culture. Essentially a man may be a manifestation of Brahma. But he has lost that memory and consciousness. So, though this fact is essentially true, yet it is just a mere philosophical idea till a man attains self-realization. What is required is to reach the region of Brahman to live, move and have one's being on that plane in actual reality. The human life is meant for the realization of this highest idea of life. It is had by ceaseless effort for acquisition of concentric life and growth through service to people out of a sense of identification with all. This quality of life starts with the acceptance of Acharya. So it is called a new birth, a second birth or being new born. So long as we do not come in direct contact with such a man, however much we may study, argue or practice meditation, we cannot perceive what the real and spontaneous manifestation of a God-realised life is. In fact what we cannot feel through our senses and sensations does not get an opportunity to be deep-rooted in our conception and character. So this living embodiment of Brahman is an indispensable necessity for us. Moreover we must develop active adherence and attachment to him. This is the basic and supreme need of man. If a man has this asset, he has nothing to worry about in this world, beset with so many trials and troubles. He can be fearless, carefree and unconquerable in the struggle for existence. We shall discuss here—how this becomes possible.

Acquisition of Self-Control

Human energy is wasted most due to the terrific havoc caused by the impetuosity of passionate craves. Man's life never becomes so much distressed, miserable and ruined by anything else as it is done by unadjusted move and conflict of passions. A passionate does not know how to maintain an existential happy relationship with the environment. Ego, hatred, animosity, anger, envy, selfishness, dishonesty, corruption etc. serve to isolate and separate him from the environment. Restlessness, weakness, self-diffidence, fear, a sense of frustration, mental conflict, inordinate desire, despondency, craving for sense enjoyment, inertia, foolishness, imbalance and many other similar troubles destroy his peace, well-being, joy and efficiency. All these ugly tendencies that hasten ruin may be transformed into so many fruitful sources of eternal bliss if these are controlled and adjusted properly. And this self-control and self-adjustment may be easy if with all our passions we love the Acharya who is

living symbol of adjustment, harmony and solution and put forth our effort in maintaining and fulfilling him. Then we do not like to do whatever is against his liking. But we try to imbibe the way of life approved by him despite all difficulties simply out of an urge to please him.

The Awakening of a Benign Urge

The ideal character, conduct and example of the Acharya serve to make the existential urge irresistible in us. Man has an inclination towards evil, but his eagerness and attraction to achieve good are no less powerful. To inflame our urge for existential move we need to have a man before us who has acquired mastery in leading a good life and possesses the capacity of commanding our regard. The Acharya is such a man. He is an expert in eliciting the highest elements that lie latent in a man by employing the magic wand of his infinite love. The thousand and one deviations of the environment cannot vitiate, divert or delude him. He remains unshaken even after receiving constant shocks from the environment. Moreover, he knows to convert the poisonous elements of the environment into nectar by digesting them with the aid of his infinite divine love. Further, he reacts to evil in a divine manner and constantly provides bliss in return for obnoxious treatment out of an urge of inexhaustible love. Of course, it does not mean that he remains indifferent to resisting evil. But the only urge that actuates him doing this is to secure the welfare of people. If a man wholeheartedly comes to love such a person, if he constantly keeps himself engaged in associating with and serving him, his character cannot but be transformed. The Gita says—"A man is what he has regard for." He, who has genuine regard for someone, gradually imbibes his character. But this regard must be sincere. It will not do if he shows apparent regard to him with a view to fulfilling his passionate desire. Thereby his character will not be moulded. Again it will not serve our purpose if we obey him so far as he is to our liking and follow our own passionate whims in other spheres. What is needful is complete surrender to the Acharya and to follow him unquestioningly without caring for our hankerings, will, whims, likes and dislikes.

Repression of Complexes and Their Adjustment

are not the Same Thing

The prime source of Brahmacharya is unconditional, unselfish and complete submission to the knower of Brahma. Man can considerably get out of the clutches of Satan if he allows himself to be guided by God. Otherwise none can gain mastery over his senses and passions and acquire self-control simply by having recourse to unnatural effort and struggle. Often this leads to disease and distortion, hampering the natural development of brain and personality. Suppression and adjustment are not identical. By the one, man turns into a sub man whereas by adopting the other path man advances towards attaining the status of a superman. There is a gulf of difference between these two. Over conscious direct effort to suppress the cravings of sense organs indirectly binds a man down to the level of sensual consciousness and creates an obsession for gratifying carnal desires. What is required is to raise the mind to a higher level and to go on joyfully with an active absorption and engagement in pursuing what is great, large, vast and expansive. Why should a man, who has got accustomed to this, indulge in sensual and passionate leanings in an anti-existential, unhealthy and diseased manner? Has he any deficiency or sense of void, for the fulfillment of which he will go astray out of a craving for having a temporary reactionary pleasure? Why should he yield to passions like a pauper? His whole heart is full. Self-control is within the easy reach of a man who experiences the unique delightful fresh thrills of self-realization, and self-discovery by dwelling in the deeper and higher regions of existence, consciousness and bliss. It is not a matter of arduous sacrifice, self chastisement or hardship to him.

In this context it is necessary to say that if a man makes due existential use of his passions after gaining control over them that always leads to good, and never to evil. But the Brahmacharyashram is a period of self-preparation. So a young plant has to be protected by erecting a hedge around it. No such thing should be indulged in this period as leads a young mind towards licence.

Initiation and Education

In fact, the real education of life starts with initiation. Because, there should be provision for the awakening and nurture of the latent divinity of man. Initiation is meant for this. Initiation imparts the secret, the law and the fundamental clue by a regular and devoted practice of which we may

be exalted to the highest ability, efficiency and moral development with an unfoldment of our inherent powers.

Six Daily Duties

So in Brahmacharyashram we have to pursue self-culture everyday after arriving at the place of the Acharya and being initiated by him. Self-culture includes those activities that tend to remove our indolence, inertia, depression, listlessness, and lack of effort and inflame our existential energy, enthusiasm and endeavour in an exhuberant manner. The main pillars of this self-culture are Jajan, Jaajan, study, teaching, charity and accepting proper gifts. We have already discussed that Jaajan should be pursued along with Jajan. Further, as we shall have to acquire mastery over unknown subjects by proper study so also we shall have to consolidate that knowledge and gain mastery in applying and imparting the same through teaching. Again, as we shall have to offer loving gifts to our environment according to our characteristics and ability, so also we shall have to accept loving unconditional gifts from others according to our necessity without any sense of inferiority. Both these, charity and acceptance of gifts, are to be practiced without any strings attached to them. These things are to be done with a sense of mutual cordiality as is found among close relations. If the practice of unconditional mutual relation-like distribution of service and give and take comes into vogue in the society, people get an opportunity to be interested in other people instead of developing undue love of money. As a result of this a spontaneous, lively, genuine, existential socialism will emerge in the country in the place of modern state-controlled, mechanical socialism which is calculated to destroy individual liberty and make people fearful of the administration that is run with an iron-rule of undiscriminating soulless law. For the benefit of the whole world such a kind of active and co-operative social consciousness has to be developed everywhere. To do that man has to be rebuilt i.e., moulded properly. This calls for the introduction of a residential system of education for having concentric education under the guidance of a worthy Guru. So thousands of people will have to mould themselves as proper teachers endowed with a right character and conduct under the auspices of the greatest latest teacher of the human society so that every student gets the inspiration and scope of developing an all-round personality by living in their contact. Due to the lack of association with genuine men deserving real regard, regardfulness of most students is

being stifled today for want of congenial nurture. All plans of the world are bound to end in a fiasco till this original malady is removed.

Education and Brahmacharya

So we shall have to apply the essence and philosophy of the Brahmacharyashram in the sphere of education in consonance with the needs of the modern age. As many lamps can be lighted from one burning lamp, so also principles of morality can be infused in hundreds of people who happen to come in contact with and be actively regardful to a man of character, living and breathing in this universe. There can be no other path of imparting or acquiring real character. So what is required is thousands of teachers, endowed with unimpeachable character, moving in tune with the latest supreme Acharya.

The supreme Acharya of whom we are speaking normally possesses all-round knowledge, devotion and active efficiency. So, no aspect of aspect of a man's life remains undeveloped by coming in contact with him. Of course, everyone attains development according to his distinctive potentialities. Despite that by his magic touch every single individual gets in opportunity as achieve full-fledged growth as a different fashion. We shall deal with this point mere elaborately in the chapter on education.

Attainment of Character and Efficiency through Service to Guru

It is necessary to shed some light on how people gain all-round efficiency by residing with the Guru in the Brahmacharyashram. To feed the Guru by begging in the custom of Brahmacharyashram. Begging implies service i.e., the practice of loving charity, assistance, achievement and collection etc. A Brahmachari has to beg for the Guru from people. Behind this there should be real service to the people. With a spontaneous responsible inquisitiveness he will have to be acquainted with the specific needs and problems of individuals. It will not do to be merely acquainted with these things. He will have to try to practically solve them as far as possible. From this a student becomes directly acquainted with the actual problems of life. Along with this he begins to determine the cause of them and tries to remove them. Various queries arise in his mind. Being embarrassed by problems, he approaches the Guru with lots of question with great eagerness and ardour. He answers them one after another. Often he gives succinct hints and direction with a view to kindling his

power of independent thinking and interest in studies. It cannot be adequately described how much they come to learn, know, understand and acquire mastery in regard to different actual affairs of life. This learning is had with an earnest ardour and urge of being. So it becomes completely assimilated into his very marrow and bone. It does not hang on him like an extraneous burden. It ceases to remain unassimilated. It does not create an uncomfortable egoistic consciousness in him. A very high and noble aspiration works behind this acquisition of knowledge. This aspiration centers rounds collecting necessaries for the Guru by removing the misery of the environment by service and infusion of Idea. So it serves to make them healthy, well balanced, contented and glowing. The thought and effort for self-interest, self-establishment and maintaining their own selves are completely eliminated. What dominates them is an active zeal for the service, interest and installation of the Guru and providing succor to environment calculated to fulfill the Guru. In a word an unselfish Ideal-centric agility makes them exalted. Such a go of life serves to make them supremely able and efficient. This is not all that a man gains. He who can completely engage himself in the service of the Guru and the environment automatically obtains the key to wellbeing, peace and emancipation. Then the Guru permeates all his thoughts, all his activities and endeavours as the initiator, goal and guide of every thing relating to his life. This active cultivation of concentric sublimation is called Brahmacharya i.e., living, moving and having one's being in Brahman. Then the one and only one constantly pervades every minute element of his multi-dimensional great, grand expansive life. The one and the same dwells in all and all dwell in him. In fact we live in him and for him alone. Otherwise we experience a panting sensation and life appears to be an unbearable burden. The habit, behaviour, knowledge, experience and power that are acquired through a concentric run of life also become integrally unified. And this leads man to the attainment of a dynamic personality. No opposition or difficulty can block the way of his life. He constantly goes on establishing cosmos in the place of chaos, concord in the place of discord, unity in the place of disunity, harmony in the place of disharmony, good in the place of evil, efficiency in the place of incompetence, fullness in the place of void and immorality in the place of death and that simultaneously in the internal and the external world. This is the positive indication of divine efficiency and wisdom.

The Method of Acquiring Character and Manhood

In conclusion we beg to reiterate that the acquisition of character and manhood in not an arbitrary affair. It has a rigid science and technique of its own, which need to be strictly adhered to for the formation of right type of character. It is not possible to free ourselves from the iron-fetters of self-centeredness and passionateness, if we do not take initiation from God-realised Guru and follow him in thoughts, words and deeds with sincere devotion. We cannot get rid of the necessity of rotating round the axis of our unsurrendered, unadjusted, unreformed, unregenerate mind if we do not follow a proper Guru and mechanically depend on pursuing a course of so-called good thoughts and actions. If we are fettered by a golden chain, the torment thereof is not any the less painful because of the chain being golden. Again, if we continue to remain unlegared to any superior Ideal, ugly propensities do not let us escape their grip. So it is essentially needful to surrender to a Guru and live under his guidance. This is what may be termed existential freedom. It is through adherence to the Guru that the process of asexual reproduction becomes operative. The birth, we have from parents is case of sexual reproduction. And the character, personality and knowledge that emerge in us through adherence, allegiance, active urge and a loving pains-takingness may be called a sexual reproduction. As the law of sexual reproduction is inexorable, equally so is the law of asexual reproduction. Let us apply this unfailing technique of moral regeneration in this age of world-wide moral and spiritual crisis in a well-planned manner on a colossal scale.●

Garhasthya Ashram

(The Family Life)

Fitness of Marriage

The next Ashram after the Brahmacharyashram is the Garhasthya Ashram. After the Convocation ceremony of the Brahmacharyashram a successful student becomes fit to marry and enter into the domestic life. One of the main considerations guiding the granting of a final certificate of competency to a student is his concentric character. Despite acquiring knowledge, ability and efficiency if he does not possess a concentric character, he is not considered qualified to receive the final certificate which entitles him to marry. In other words, in the Varnashram society a man with a un-adjusted character has no right to marry and enter family life. Procreation of children is closely related to marriage. So this safeguard was adopted to avert the danger of influx of bad progeny. Today we do not care to consider this vital aspect of social life. So there is no reckoning—how many children are being born with an instinct of aversion to adherence and self-control. Over and above this there is deficiency in environmental nurture and prevailing system of education. So very few individuals are getting the scope to turn out to be men in the true sense of the term.

Preparation for Domestic Life

The domestic life is quite serious and responsible affair. If the preliminary preparation needful for it is not properly made, a man becomes totally upset after entering the family life. for this preparation, the discipline of the Brahmacharyashram is prime necessity. Sri Ramkrishna used to say—in order to break open a jackfruit one should first besmear his hands properly with oil, otherwise the adhesive substance inside the jackfruit gets stuck so fast that it cannot be easily removed. So also to lead an unruffled family life, one should first get himself anointed in devotion and knowledge. Otherwise one becomes helplessly fettered by passionate attachments. This safeguard is absolutely essential. If we jump headlong into water out of a hankering to enjoy it, without learning the art of swimming, instead of enjoying it we invariably get immersed in it. If we enter household life without being attached to the Ideal, we have to meet with a similar disaster. We cannot master the knack as to how to remain

above the region of worldly attachment despite our active involvement in it. So we become merged or immersed in the worldly life, but lack the capacity for enjoying it. But "communion is the secret of success in works". If we can establish proper communion with the Ideal, it becomes possible for us to manage the family affairs effectively and efficiently.

Family-life and Dharma

People say that family-men cannot attain Dharma. Perhaps exactly the opposite postulate is more true. It is not possible to conduct family-life properly without adopting Dharma. It is equally necessary for a house holder to follow the precepts of Dharma i.e., life and growth as it is necessary for people who renounce the world to follow in the footsteps of Dharma. Perhaps it is more necessary for the house-holders ; because, they have to face much more of complexities, conflicts, crisis and temptations. In order to overcome them successfully, Dharma is our solitary ally. We are constantly witnessing what a miserable state of affairs the family and the society are led to as a result of eschewing Dharma and trying to solve the problems of life by one way or another. We are not only so many passive spectators of the scene. But at every step we are experiencing the sad sequel of it at our own cost. If we do not remove the root causes of the destructive forces that have eaten into the vitals of the foundation of human society, no one's existence is likely to remain unimpaired. The environment is a tremendous force in the life of man. As an elevated environment is helpful to our progress, so also a depraved environment is sure to hasten our down fall. As it is not possible to live without the environment, we shall have to observe the principles of Dharma and strive to make the environment favourable to our life and growth by making it well-adjusted through the infusion of the Ideal, culture and Dharma. In this world it is an unavoidable daily duty of everyone, specially the house-holders to do this without fail. It is difficult to survive in the struggle for existence without having recourse to this process in a very determined manner. It is needful to pay a very high cost for living honestly and conscientiously in this present environment. This cost has to be borne in the shape of converting ourselves into so many exemplars of Dharma inspiring and influencing others to be so by our active efforts. This is a very hard job, because, the instinct, character, nature and habits of people are normally averse to changes towards the better. But if there is the

possibility of any change in that direction, it can be affected by Ideal-centric love alone. So we shall have to seek to push people towards this.

Eugenic and Dharma

Eugenics forms the basis of human regeneration. So the householders will have to pay special attention towards reproduction of good progeny and making the children concentric. If we refrain from observing and imparting Dharma thinking of the extreme difficulty involved in it, we shall be just digging our own graves. For, being caught up in the vortex of shocking perversities flowing from a faulty environment, we shall be naturally upset and obsessed by them and shall eventually imbibe them unconsciously. This moral degradation is the most serious loss in human life. The human soul has to bear the consequences of this loss life after life and a family has to bear it generation after generation. Moreover al through this long-drawn course, it goes on vitiating the environment. Adherence to the Ideal provides us such power, knowledge and love as enable us to remain unaffected despite all nasty behaviour of others. Further it impels us to strive to transform the environment as far as possible. If we do not have this stamina, we gradually start going to the dogs, by having to reside in the midst of an ugly environment. To save our body, mind, character and family we have to be steadfastly devoted to the Ideal and infuse this devotion into the environment with all keen effort and attention. Otherwise we cannot be saved.

Responsibility of Moulding the Environment

The first prerequisite for leading a worthy and civilized human existence is to bring about moral purification in ourselves and our environment. Otherwise we shall have to be constantly tormented by our unadjusted individual and environmental life. It will be as good as inviting living death. To mould myself and the environment is a personal responsibility of mine as also of every other single individual. If no one fees concerned with it, still it continues to be the sole concern of my own self. For, I definitely want to live like a man. And who is there without such a desire ? So we must not forget this supreme responsibility even for a second. If we slacken our attention in this regard, it will lead us to incalculable mischief. Now, we shall have to expiate for our past nonperformance, malperformance and misdeeds through ceaseless, arduous self-corrective activities. If we take up this vow, we shall ourselves

derive the utmost benefit from it. Our character will attain a rare glow if we are not coloured and influenced by the passionate waves surging all round us, and on the contrary succeed in keeping our own concentric adherence unhurt and in propagating the Ideal in the environment. Then the misfortune of colossal moral degradation will prove to be the fruitful source of glorious epoch in human evolution. We should further remember that the term 'environment' connotes the world-environment, because, no one can exist by excluding anyone else. The conduct of the people living in the furthest corner of the globe also influences our life in various ways. So rallying round the banner of our Ideal we shall have to adjust and organize ourselves in such a manner as enables us to impart the Ideal to all corners of the globe starting right from our own families and our own immediate environment. This is not to be considered as doing good to others. It just constitutes our obligatory duty for building the foundation for our own worthwhile existence. We shall have to march forward with such an expansive consciousness and well co-ordinated effort.

Resistance to Evil

This is not all. Along with moulding the environment we need alertness to resist evil. Existence-nurturing and evil-resisting campaigns are the two inseparable parts of the one and the same expedition for attaining life and growth. One of them alone is incomplete without the aid of the other, and cannot serve our purpose completely. So we must realize the extent of our responsible as house-holders.

Worldly Responsibility and Self-realization

After listening to all these ideas people may think—what is the good in getting involved in so many complications? It can serve our purpose if we do not marry and somehow pass the days of our life with our eyes closed to the varied problems facing life. In answer to this it may be said that even a man who lives alone has also the need of the environment. Moreover, if we avoid the struggles of life with an escapist mentality in a cowardly mood, that serves to intensify our fear and weakness. It never leads to the awakening of our own powers and self-realization. That the house-holder's life challenges us for facing unending struggle is never a curse. It is rather a positive blessing. We ourselves gain by grappling with difficulties and come to know the world and ourselves at every step. We cannot gain self-control, self-knowledge, control over others and

knowledge about the world by keeping ourselves aloof from the arena of worldly struggle. In the family life—at every step we have to face difficulties, dangers, temptations and trials. To overcome these constitutes the unmistakable way to the attainment of a higher life. So from one standpoint these conflicts simply offer us so many golden opportunities for self-realization. We shall have to change our outlook on life. The aim of our worldly existence does not lie in gratifying our anti-existential and unworthy cravings and desires. The objective of our life is to fulfill the will of God and realize Him i.e., to attain a personality having mastery over the urge of upholding, protecting and nurturing all. The practical way to this achievement lies in catering to the interest and installation of the Ideal in all affairs with due adherence. When this eternal all-consuming aspiration becomes the guide, goad and lead our life, we experience the bliss of immortality even in this ephemeral life. Thus we gradually acquire the ability to bring about all-round existential well-being of ourselves and our environment by being firmly rooted in a consciousness of identification with the entire universe.

The Result of Leading a Passionate Worldly Life

Otherwise under the pressure of various problems, circumstances, desires, responsibilities and needs etc, we lose our spiritual individuality and become disintegrated. We cannot understand—what we are, why we have come to this world, what we are doing and why we are doing it and wherein lies the meaningfulness of it so far as the well-being of our eternal self is concerned? We simply get exhausted by chasing after a will O' the wisp in a perplexed and distracted manner as we are upset by the floggings of our desires, passionateness, animal propensities and environmental pressure. How far can the family, environment or the world benefit by the contribution of a man who is a prey to such an anti-existential, foolish go of life? So instead of abandoning domestic life we shall have to establish it on the firm footing of Brahmacharya for our self-development and social welfare. If we cannot stand steadfastly on the basis of adherence to the Ideal, the various means, ends and activities meant to fulfill the actual necessities of life will only serve to make up dis-integrated and unbalanced. All the aspects of life will not become strung on a unifying existential reconciling thread and hence, will not be harmoniously adjusted.

The Superiority of a House-holder's Life

Of the four Ashrams the Garhasthya Ashram i.e. a house-holder's life may be likened to the very life-buoy of the society. It is the householders that uphold the people of the other three Ashrams. They procreate the new generation of the society. It is mainly they that sustain the society through production, distribution and discharge of various duties directed towards the fulfillment of the needs of the people. The existence of every individual becomes happy and comfortable if these duties are discharged properly. So the householders should perform their individual distinctive duties without fail. The Supreme Being is worshipped through the proper performance of our distinctive works. But we shall have to work without being propelled by any consideration for personal gain or greed. The main purpose of our work will be to nourish the society by Ideal-centric existential self-purification. If we can elevate our occupation for livelihood into Karmayoga, it simultaneously makes our material and spiritual progress inevitable. In the practical life our achievement does not depend on our selfish expectations, rather it hinges on the practical application of our efficiency. But selfish expectation on the other hand creates an obstruction in the attainment of efficiency and the practical application of it. Where ego is the original doer of actions and enjoyer of fruits thereof, we easily and quickly get spent up due to an all-consuming narrow self-centric engrossment. But when we regard God as the sole master of our life and work as an instrument in His hands simply to please Him, we can feel that He is constantly supplying us with energy. We feel as if an unending stream of energy is constantly flowing into our life. So selfish activity cannot bear any comparison with actions performed with a sense of detachment to the Ideal. The more an attitude of detachment grows, the more our attention is directed towards performance of duty, and our obsession for demands decreases correspondingly.

The Mutual Responsibility of the State and People

A tremendous trend of demands and agitations has started all over the world. As if there is not the least vestige of contentment anywhere. This state of things is anything but normal. But it is to be admitted that as a man who indulges in demands and agitational moves without paying any attention to his duties deserves condemnation, so also an employee who does not care to fulfill the existential needs of the employees despite their

dutifulness and efficiency does merit equal castigation. Now-a-days many affairs and concerns have been nationalized. It cannot be justified that the leaders and administrators of a state should not be penalized if most of the people meet with frustration despite their best efforts for life and growth. So there should be a simultaneous drive for both self-reformation and resistance to evil. Otherwise, due to the difficulties caused by a perverted atmosphere prevailing in the country, the householders will be compelled to have recourse to dishonest and anti-social means for the sake of maintaining their family. So there is no way out if Dharma is not rehabilitated. What are needed are bands of householders imbued with ideals of Dharma. Along with them we badly require bands of similarly imbued political, social and educational leaders.

Our Duty with Regard to Maintaining Existence

The chief requirement of man is self-protection or protection of existence. But it does not depend on the unaided effort of single individual. What is essential for it is the presence of an existential relationship among the people of a country and different countries of the world, and a proper spiritual, moral, cultural, traditional, political, social, economic and educational atmosphere prevailing everywhere. If this foundation is there, the honest endeavour of an individual for maintaining himself and his near and dear ones may meet with success. So the householders cannot afford to remain indifferent to the trend and actual conditions obtaining in the larger environment. They will have to be consciously responsible for everything. If we indulge in aversion towards life, no concern for the world and realities of life, self-centeredness, immobility and narrowness of consciousness, slackness and mental blindness etc., we have to pay for the same very dearly. Our very existence is shattered if we ignore and violate law. Nature never pardons our ignorance, weakness and inefficiency. To live successfully we need vast knowledge, all-round farsightedness, insight and comprehensive preparedness. The Ideal is the sole custodian of unerring knowledge. When we accept the Ideal and become habituated to viewing everything relating to life and the world from the stand point of the Ideal, just thereafter our discernment and perception start acting correctly. And as citizens of the world-society a dependable foundation for our life is built when we become determined to save all on the basis of existential consolidation, loving service, loving harmony and loving integration—keeping our evil-resisting valour ablaze and agile. It is an offence to allow

the existence, existential interest and right of self and others to be jeopardized. If any world organization, political or social structure indulges in so-doing, instead of yielding to it, shall have to strive to change it in a proper way. No house-holder should forget that his obligations to live and grow with his family and environment with a sense of security and well-being, is inseparably connected with such a world-embracing onerous responsibility. For this should by all means nurture the organization, dedicated to the concentric service of the world. To try to save the organization that contributes to the life and growth of all is an inseparable part of self-preservation.

Five Great Daily Sacrifices

In order to contribute to the life of the world-environment every house-holder will have to observe five great daily sacrifices. Sacrifices mean service to enhance the growth of people. These five sacrifices are performed to propitiate the seer, gods, forefathers, human race and the beings residing all round. Our existence depends on the numerous gross and subtle contributions flowing from many sources belonging to the past and the present. So we have some duty towards every one of them. We have thoroughly discussed Rishiyayna (sacrifice for the seer) in the chapter on Istabhriti. The Idea symbolizes the perfect pattern of human existence. The Ideal gives us a concrete idea about the real nature of our being. There can be no better service than this. So we shall have to feed him everyday with due adherence. Some call the Rishiyayna as Brahmayayna also. Reading of the Vedas and scriptures is often interpreted as Brahmayayna. Brahmayayna means sacrifice for attainment of growth. Daily study of the scriptures leads to the growth of knowledge. As our indwelling Brahman is pleased and nourished by it, so also we can proceed towards growth along with the environment by the practical application of this knowledge. So daily study of the scriptures is a must for every householder.

Sacrifice for the gods' means offering something for those who continue to glow in man's mind by accelerating the life and growth of people through service and contact. Sacrifice for forefathers' means doing something for pleasing them. Presenting libations of water to the manes of the deceased ancestors is also an inseparable part of Pitriyayna. By the performance of this, we get the inspiration of imbibing their tradition and good qualities through an active remembrance of them. If parents are

alive, they should also be served and pleased as gods. We have already stated the necessity of offering something daily to parents. The more devotion to parents is nurtured, the more people get an impetus to be efficient, able and well-adjusted. Of course devotion to parents should be in tune with adherence to the Ideal.

Sacrifice for people mean service to people and especially guests. The home of a householder is a haven of shelter to the destitute. To offer food to the hungry, water to the thirsty, relief to the diseased, consolation to the afflicted, hope to the dependent, clothes to the denuded, shelter to the forlorn, money to the poor, courage to the distressed etc. is a compulsory duty for every householder. They will have to do it unexpectantly source from which we get them. This is just a scientific and a divine law. Enlightened and conscious pursuit of this law constitutes the clue to success. Householders should always remember that the spiritual vision of a man who is unsuccessful in the worldly life is full of darkness. For, among all causes that are likely to exist behind failure in a person's worldly life, in more cases than not, it is found that it is mainly due to unadjusted and unbalanced character and go of life. Dharma has nothing to do with falsehood and deception. Dharma signifies pursuit of truth. Pursuit of truth again means active effort to make our existence untottering. To render our own existence untottering we need to pay attention towards making environmental existence unshaken. So, those who want to achieve success in the worldly life by dishonest means weaken their own character, ability, the conscientiousness of their children and the well-being of their environment. This ultimately leads to their own ruin. So, the householders are to strive for success and progress in worldly life on the basis of honesty. Our spiritual life must not be sacrificed at the altar of our worldly life, nor should our worldly life be annihilated for spiritual development. We shall have to keep both these aspects of life unimpaired, by following Dharma in the true sense of the term.

Ten Purificatory Ceremonies

As the householder will have to perform five great daily sacrifices, so also he will have to observe ten purificatory ceremonies e.g. marriage, proper impregnation, the procedure of ensuring the birth of a son, a purificatory rite for women in the fourth, sixth or eighth month of their

pregnancy, the ceremony to be performed at the birth of a child, naming a child, the first rice-taking ceremony of a child, the ceremony of tonsure, investiture with the sacred thread, convocation etc. seeing these ceremonies mentioned none should think that we are considering the duties of Hindus alone. These are so many scientific laws meant for improving the quality of our life, procreation and education. These codes should be introduced and applied according to time, place, person and environmental conditions—happily adapting them to existential characteristics and individual family customs. We do not mean to super-impose anything on anyone or create an emotional conflict to anyone. Of course that sort of effort makes no one profitable. If every individual is made to grow in his distinctive way, it benefits both him and his environment. There is no Dharma in creating factions but it lies in a concentric way of life leading to life and growth. This go of life must find manifestation in man. There may be varieties in this according to individual characteristics, and difference in name, form and language, but essentially and factually it is everywhere one and invariable. We want to proclaim to the world that the most consistent and the best means of attaining life and growth may be had from the fulfiller the best of the age. So what is the harm if we try to improve upon our learning, knowledge and experience by coming in contacts with the divine master of the age and advance towards higher evolution ? We feel that there is no harm in doing this but it is definitely harmful not to do this. Thereby we shall not be able to keep pace with the trend of evolution and fall back. If we do not care to be intimately acquainted and connected with the latest chapter of existential progressiveness, the satanic drift of times will not cease to exert its detrimental influence on us. There is no knowing where we shall be led to. Due to an ignorant go of life we may not come to adopt an existential course of life that is calculated to solve all the problems of our life and may eventually be compelled to yield to passions. Do we want it? No, never !

We have discussed many important points with regard to the life of a householder in the chapter on 'conjugal life' and 'domestic life'. It is redundant to mention those points here again. We request all who are interested in having acquaintance with the different aspects of a householder's life, to read those two chapters along with this chapter.

Family Life is a Plane for Our Testing

Finally we say—the Brahmacharya Ashram becomes meaningful in the householder's life. How far a man has acquired the capacity to dwell in Brahma under all circumstances is tried and tested amidst the tremendous ordeals that a man has to face in the family life. He who can manfully overcome and resist the irresistible downward pull and pressure of the world and succeeds in maintaining an Ideal-centric upward urge—transcending the conflict of good and evil, happiness and misery, light and darkness, wealth and penury, rise and fall, joy and depression, victory and failure, praise and blame, union and separation, life and death, gain and loss can alone be said to have achieved triumph in the world. The world is a delightful playground to him. He defies Satan can never overpower a man who develops unrepelling love for God.●

Vanaprastha Ashram

The Meaning of Vanaprastha Ashram

Vanaprastha Ashram is the third stage of a man's life. The connotation of the term Vanaprastha is to advance towards expansion. The Vanaprastha Ashram begins after Garhasthya Ashram. Though a householder's life involves service to environment, still much of his time, energy and ability are consumed by activities concerning the maintenance, nurture, discharge of duties and responsibilities and proper management of his own family. At that stage, a man has to be more or less circumscribed within the narrow limits of his family. But human life needs gradual expansion. So, in the family-life when one's son becomes fit, it is proper for one to entrust the responsibility of the family to the son and go about rendering service to the larger environment. If it is not possible for a man to remain completely aloof from the family, even then he should direct his attention and effort towards intensive self-culture and social service. The more his mind becomes inclined towards the Ideal and self-less service the more profitable it is for being. The moment I belong to the Ideal, right then I belongs to all. Then everyone is my own man, in fact, kith and kin of mine. I have infinite responsibilities for everyone. I am responsible for the all-round progress of every individual, as I am responsible for leading my own children towards progress. We have achieved this human life for effecting this sublimated expansion and diffusion of our affection and responsibility. It is to be realised that my 'I-ness' includes al beings of the world. The more I shall be able to expand myself among more and more

people with a sense of inter-interestedness coupled with existential service as well as compassionate feeling, the more I shall regain my lost expansive self. We can find the most perfect embodiment of our real self in the personality of the Ideal. So, we shall have to mould ourselves in an Ideal-centric rhythm according to our characteristics and ability. It is promote this that in the Vanaprastha Ashram we are asked to ignore all selfish back pulls and engage ourselves entirely and intensely in the service of the Ideal and the environment. So then all our thoughts, words and deeds become free from the last vestige of selfishness and thus become blessed through dedication to the Lord.

The Duty of a Man in the Vanaprastha Stage

In the household life, we remain mostly busy with our own family. In the Vanaprastha Ashram, every family is as good as my own family. We have to bestow keen attention so that every family of our environment may be well-ordered being effulgent with all-round excellence. Then we become greater householders. At that stage, Ideal-centred selflessness constitutes our solitary self-interest. At this stage if a man devotes all his time exclusively to self-culture being indifferent to national welfare, social service, protection and amelioration of the society, then he cannot be said to be performing all his duties properly and adequately. Man cannot progress if the country, state, society and environment are not in the right gear. So, if we do not serve our environment out of a spontaneous sense of responsibility, it ultimately hampers the fulfillment of the highest mission of our life.

Synthesis of Self-Culture and Social Service

Moreover, in the domain of spiritual pursuit, if our thinking and action or rather our sensory nerves and motor nerves are not coordinated, that leads to loss of well-being and balance in our personality. It may also have adverse reactions. Far from achieving progress in spiritual life, we often feel stagnation, characterized by a sense of monotony, dullness and dryness. After a period of feverish activity contemplativeness seizes us. Again, an obsession of activism devoid of contemplation follows a spell of contemplativeness without any action. If such a lop-sided reactionary trend continues, both activism and contemplativeness turn into obsessions having no relevance to our inner being. Neither benefits nor enriches the being. Our personality is possessed by an unprofitable, unbalanced tenor,

which does not make the being happy, but which cannot be easily got rid of. Then we become almost destined to be swayed by imbalance. So, we shall have to affect a happy marriage of concentric expansive meditative ness and activism in all stages of life, especially in this stage. Otherwise, quite a lot of people are found to be indulging in the luxury of inactive metaphysical study, sentimentalism, fine thinking and theoretical dissertations alone in the name of self-culture. It is difficult to ascertain how much these thing help us in transforming our character. Our character is improved by overcoming our passionate leanings through the application of our will-power. If we yield to them, our weakness becomes intensified and our character deteriorates. Moreover, as selfish, gross, unholy, passionate obsession is reprehensible, so also unbalanced leaning towards the indolent enjoyment of fine holy emotions is also equally condemnable. We shall have to break open the shell formed by such an obsession and stand face to face before the Ideal. We shall have to discern what He wants of us, and what pleases Him. The knots of our weakness begin to be torn when we gladly ignore our own likes and dislikes and devote ourselves wholeheartedly to fulfilling His will, intention, desires and needs. The best use of our life is made only by so doing. For, the Ideal guides us in such a manner as ensures our all-round welfare along with our environment. To contribute to the all-round welfare of the human society which upholds and nurtures us through generations and leads us towards the infinite and enriches civilization, culture and tradition opening up newer and newer avenues of human progress is in fact the service of our own being and soul. Because, I am in all and all are in me. Whom we call another is not a separate soul. Everyone is a unique and district manifestation of my genuine self. My welfare lies in the welfare of all. My progress consists in the progress of all. Self-development lies in dedicating ourselves wholly to securing all manner of improvement for all. The essence of Vanaprastha lies in merging ourselves in such a comprehensive self-developmental effort. So, our principal duty at this stage is to absorb ourselves completely in the Ideal and impart Him everywhere.

The Existential Nurture of Society

If a good number of men of character are not engaged in exalting the consciousness and conduct of people to a higher pitch, society is bound to deteriorate due to want of existential nurture. To save the society from the clutches of this danger and deviation, the auto-initiative responsible

service of people belonging to the Vanaprastha Ashram is indispensable. It will not be possible to eradicate the defects and corruptions of the society about which social workers are worried, by holding meetings or by condemning and criticizing them. They can be remedied if many experienced Ideal-centric people endeavour whole-heartedly to impart the Ideal to every individual of the society through service and propagation. This is not a superficial work, nor can it be accomplished by a few individuals. Countless people will have to engage themselves in this scared task with infinite tolerance, patience, perseverance and ceaseless continuity being ready to overcome all oppositions and dangers. So in the present circumstances, people who are fit for Vanaprastha cannot effort to remain confined to the narrow limits of their own family. They will have to devote all their energy to cleansing the society and building a favourable environment so that the future generation may lead their life meaningfully in a holy atmosphere.

Sannyasa Ashram

The Effect of Adopting the Life of a Monk without following the Normal Sequence of Different Ashrams

The last Ashram in a man's life is the Sannyasa Ashram. Sannyasa or renunciation means to devote oneself exclusively to the service of the Ideal who represents the very symbol of goodness and existence. This Sannyasa comes as a result of the gradual development of a man's life. This is just a natural evolution. So to adopt the life of renunciation by breaking the sequence of successive Ashramas is not advisable. It does not good to the individual concerned as also to the society if an unfit person renounces the world, it rather impairs the dignity of the Sannyasa Ashram. A life of renunciation is not meant for those who are defeated in the struggle for existence or are nervous to face the realities of life. Aversion to the world is only a negative idea which has no great significance. It may also be the symptom of a morbid mentality that requires proper treatment. What is valuable, enlivening, enjoyable and exalting is attachment to God, or rather adherence to the Ideal. Aversion is natural to what is opposed to the object of our love. But family-life can never be antagonistic to attachment to God and adherence to the Ideal. If our life and family are meant for God or the Ideal, then why should our family-life be contrary to the Ideal? Of course, many people become averse to God and leave a householder's life simply

to satisfy their passions and cravings. That sort of family-life always deserves condemnation. In fact, it cannot be said to be Garhasthya Ashram (proper family-life). It is just a distorted and perverted specimen of family-life. We have already discussed what a genuine family-life means. So, we are emphasizing the importance of naturally arriving at Sannyasa (renunciation), by passing through the other Ashrams one after another. Otherwise, there may occur repression instead of a happy adjustment of our passions and desires. Again they may also sink in the sub-conscious and unconscious level in a unsolved condition causing damage to the vital elements of our being.

Meaningful Family-life paves the Way for Renunciation

Unnatural suppression also leads to the poverty of experience of life. It cannot be usually perceived through imagination as to what a deep affection the parents feel for their children. The same thing may be said with regard to many other experiences. There is an abiding value in directly feeling and giving proper expression to the keen impulse of love and affection that flow from a biological urge. We can find the fundamental truth of life by extending and expanding our natural affection and attachment in an Ideal-centric manner. If we do not have an intimate, adequate, actual acquaintance with biological as well as spiritual urges and a legitimate fulfillment of them, then, by the act of constantly negating the life and the world, our existence itself will turn to be false and empty. Everything will be meaningless. Instead of laying stress on the negative statement that the world is false we should rather emphasize the fact that Brahma is real and everything is in reality Brahma. We shall have to arrive at this realization. Moreover we shall have to manage everything relating to life and world in such a way as enhances our growth. Then our knowledge of Brahma will be meaningful. The world will have to be set in tune with eternal growth and the transient is to be put in a concordant rhythm with the permanent. It requires real genius to accomplish it. Otherwise what should we embrace or renounce? Everything belongs to Him. Though it is a fact that everything belongs to Him, it cannot be denied that whatever will not be made nurturing to the Ideal will lead us to disaster. Of course it is to be remembered that as our family becomes a source of disaster if it is not meant for the Ideal, so also our knowledge, dispassion, renunciation etc. can also be the cause of our calamity if they do not sub serve the Ideal.

So we cannot see where lies the fault in leading a family-life with a view to fulfilling the Ideal.

The Result of Avoiding Marriage

In this context, another important point is to be considered. Every individual man is a being carrying the traits of his forefathers. Genes are the upholders and carriers of specific hereditary and personal traits. These traits are the outcome of the evolution achieved through thousands of generations. Not to marry and enter family-life is to annihilate once and for all at the time of our death the specific necklace of hereditary germ-cells and genes that we have inherited from our forefathers. Thereby, we stop the continuity of the same and deprive the future human society of their consummate contributions. What rights have we to destroy for ever the genetic assets achieved by our ancestors through the process of a persistent long-continued culture?

In this context the following two verses of *Manusamhita* should be remembered—"This human body is made fit for attainment of Brahman through regular study of scripture, observance of vows, as also special sacrifices and procreation of progeny". "If a twice-born aspires after liberation without studying the Vedas, giving birth to children and performing sacrifices, be goes downward".

In fact, by the proper observance of the duties pertaining to different Ashramas, our physical organism gradually undergoes a divine transformation and if we seek to attain emancipation by giving up the observance of them we have to devolve (deteriorate) instead of achieving evolution. In the unfoldment of our life, each and every Ashram has a definite role, importance, necessity and contribution. If we ignore, over-rate or under-rate any one of them, our self-development is sure to be hampered. We shall have to accept and embrace every Ashram in a proper perspective with due regard. We shall have also to discharge the duties relating to them with proper devotion. If we do anything improperly due to hastiness or impatience, that will not serve our purpose. It will not do to run after the world by forsaking Brahman. Nor will it answer the needs of our life, if we carry on the quest for Brahma by ignoring the world. Brahma is much greater than the universe. But a man cannot reach Brahma by excluding the world with which he is inextricably bound by thousands of ties. Of course it is an irrefutable truth that the world belongs to Brahma and it has no separate existence apart from Brahma. Anyway, it is to be

admitted that we shall have to do everything in life putting the embodied Brahma or Ideal in the proper place. Only then can we get what we ought to get from different quarters. Otherwise, if we try to make anything else primary in our life, that will surely shatter our existence. We were speaking in terms of the general rules with regard to succession of Ashrams. But despite the dominance of these regulations, it is wise for every individual to do as he is asked to do by his Ideal or Preceptor according to his nature and distinctiveness. It may be right for some persons not to be householders. If the Ideal gives such a direction to a certain person he should do so by all means.

The Essence of Sannyasa

What is of paramount importance in Sannyasa Ashram is to allow our entire being to be possessed by the Ideal. He is to seize us completely. We should not harbour any thought or craving that is not meaningful to the Ideal. We shall have to make all elements of our life meaningfully adjusted to the Ideal. He should be given the opportunity to constantly permeate, pervade and dominate our entire being. We shall have to be ceaselessly engaged in his service in a dynamic way without any oscillation, vacillation, grievance, deviation or distraction.

Renunciation and Activity

Some are of opinion that a man does not have to do any work in the Sannyasa-Ashram. But he who is completely absorbed in the Ideal has his duties towards him, though he may not have any passionate work. The mission of assembling people for the Ideal and rendering Ideal-centric service to people continues to be his life-work all through. When a man gets rid of his passionate obsessions, it is only then that he develops the capacity to work with undivided attention. Such a man may lack in physical efficiency, but his knowledge develops to such an extent that he can work wonders being stationed at a particular place. Another name for accepting Sannyasa is embracing '*Prabrajya*'. The connotation of the term '*Prabrajya*' is perfect go. When the sole purpose of a man's life is only to fulfill the Ideal, when no other purpose can move a man that is the period when '*Prabrajya*' begins. When Ideal-centric go becomes the only concern of a man's life and all forms of deviating move cease, at that hour accomplishing Ideal-centric welfare of people becomes the only urge and endeavour of his life. All his words, thoughts and deeds, may even his

breaths become directed towards the Ideal. And so he becomes a source of unmixed good to man. A benign propitious current continues to flow from him and influence his surroundings. Such Sannyasis are the real teachers of people. They are the store-house of Ideal-centric harmonious existential live knowledge and experience. In contact with them, man's mind becomes purified and his brain also becomes illuminated with knowledge. How much the life of a Sannyasi is actually centred in the Ideal can be measured in terms of the number of people who become well adjusted and capable by being tinged with love for Ideal through the impact of his contact. If people do not get existential service from a Sannyasi in different shapes, then his surrender to the Ideal becomes a misnomer. It cannot be found out as to wherein lies the meaningfulness of his renunciation. He, whose whole being is actively absorbed in God, develops a normal tendency to engage himself in an expansive sacrificial endeavour for upholding, protecting and nurturing everyone's existence. To conduct one's life by being wholly tied by a bond of love for God is Sannyasa and such a go of life is the only way to attain emancipation in this human form.¶

EDUCATION

The Basis and Purpose of Education

We have discussed many aspects of social life. But one of the principal necessities of man is education. We shall now devote our attention to it. The main purpose of education is to lead man towards life, growth and self-realization, by awakening and unfolding his inherent latent potentialities and adapting them to fulfilling the needs of society. The prime thing in a man's life is his tendency towards unification or the in-dwelling attachment and urge of his being. A man's becoming is conditioned by the object where his active attachment is set. Every man has an inherent yearning for perfection, and this thirst for perfection can be satisfied if his attachment is centred in an Ideal symbolizing perfection. To surrender to such a personality and begin to follow his instructions, directions and commands may be called accepting initiation. In different contexts we have already discussed as to how indispensable initiation is, so far as awakening and unfoldment of our powers is concerned. In fact, initiation is the fundamental basis of education. Spiritual and moral education originates from it.

The Fundamental Basis of Education is Proper Marriage and Eugenics

Behind this there must be devotion to parents and regard for superiors. These are post-natal affairs. But if a man is not well-bred, it is difficult for him to be properly educated. So for educational reforms, the primary step is marriage reform. If selection of mates i.e., marriage is not proper and compatible in all respects, the advent of good progeny becomes almost impossible. The husband should have a passion-transcending attachment to the Ideal and the wife should have an emotional tuning with him coupled with a passion-transcending attachment to him. Where such a happy union takes place, the children born of the pair naturally inherit an instinct to parents and regardless ness to superiors. This concentric urge is the prime asset of a man. It is this that keeps a man away from the path of enticing allurements as well as passionateness and leads him towards life and growth. Thus a man acquires self-conquest. He who conquers passions acquires the existential strength of winning victory in al spheres of life and the world. Self-

knowledge comes through self-conquest. He who attains some degree of self-knowledge can gradually master all branches of knowledge. The basic secret of education lies herein.

Regard

So, in order to enliven education the first prerequisite is to kindle a sense of regard in the mind of the student. Again, the more the conduct of parents and teachers succeeds in inspiring regard, the more is the regardfulness of impressionable boys and girls developed. It is through this that education is invested with life. Education cannot be meaningful where this living element and a lively communion are wanting. Where there exists an intimate relationship between the teacher and the taught along with the presence of respectful distance, there not only the student is benefited but the teacher also profits by being able to discern the distinctive nature and intelligence of the student.

The Character and Personality of the Teacher

The teacher should possess an attractive personality, a well-disciplined character, adjusted habits and behaviour ceaseless quest for knowledge, ardent serviceable urge, endless inquisitiveness, so that the student spontaneously comes to like him. A student normally feels himself blessed by obeying and pleasing such a teacher, and he constantly remains eager to be in contact with him. This enchanting existential influence emanates from the personality of the teacher, only when he is actively engaged in following the Ideal. if the whole being of the teacher is upheld by a superior tension, his personality develops such a magnetic power that the students cannot but feel attracted to him. Disobedience or indiscipline is very undesirable on the part of students, but it is to be seen if the teacher himself is in the habit of disciplining his undisciplined passions and complexes by following an Ideal with adherence and allegiance. When we practice allegiance to the superiors, it is only then that we can expect our juniors to obey us. The teachers who are worried over the indiscipline of the student-community should deeply examine themselves in this regard.

Infusing Interest in Study

Frequently a complaint is heard that students are losing their interest in study. But if the teacher's studentship and interest in study continue to

remain intact all through their life and if they maintain personal contact with individual students, then their genuine interest in study is likely to be imperceptibly imbibed by the students. Percepts alone hardly produce any effect, what becomes effective is example. If the teacher enjoys and relishes study, if it seizes him like a holy passion, he is likely to present the subject-matter in such an interesting manner that the students cannot but get interested in learning what he teaches. If love of knowledge does not dominate a teacher's life, if he happens to take up the profession of teaching just for the sake of earning a livelihood and if he feels dissatisfied and dejected for not having been able to secure a more lucrative job, then education is hampered and not enhanced by such a teacher. It cannot be described exhaustively as to how much a true teacher can elevate every individual student through his genuine affection, love, tolerance, patience, perseverance, encouragement and inspiration.

The Duty of a Teacher

A teacher should have great confidence in the ability and potentiality of every student. He should never lose hope with regard to any student. Every student has the possibility of shining in some particular direction. If the teacher does not have a regardful attitude to students, his accepting the job of a teacher turns out to be a mockery. As a word or a suggestion of a teacher can inspire a student with high hopes, so also can it mar the progress of a student once for all. So a teacher should be very cautious at every step. If he is not extremely sympathetic, tolerant, considerate and loving, then despite all his dexterity he becomes a source of more evil than good to the student. The teacher should at one and the same time be like a mother and father to the student. He should be a safe and enduring shelter for him under all circumstances. The students must feel themselves filled up with a propitious urge by coming in contact with the teacher. If a teacher holds himself responsible for the failure in a student's life and if he is determined to make him successful in all respects, it will be found that lots of students are turning out to be true men by coming in contact with him.

The Solution of Student-indiscipline

If student-indiscipline has to be eliminated, the guardians, teachers, university authorities, social workers, political leaders and statesmen should unitedly think and endeavour with all sympathy as to how every

student may be successful, fulfilled and well-established in his life by acquiring efficiency according to his distinctiveness and ability. The education-system, the social structure, the occupational adjustment and political set-up should be so organized and coordinated that every student may feel that his whole environment is earnest, active and determined to bring about his improvement, unfoldment and welfare. If a cordial, sincere, warm affection constantly embraces him tenderly all around, then why should he try to destroy that compassionate and congenial environment? Naturally an optimistic, creative, constructive and integrating effort will possess him. Of course, it is a different thing, if any one has an inborn tendency towards criminality. It is proper to isolate abnormal students from the community of normal students and make separate arrangements for their education. Moreover if any designing political leader wants to lead them towards discord, hatred, agitation and rebellion, diverting them from the existential course of student-like principles, policies and politics which lie in fostering efforts for self-purification, self-preparation, constructive work, eradication of evil and propitious social service—he should be treated as an offender. The fundamental point is that regard, love and confidence are the fruitful sources of a sense of discipline. So people who are connected with steering the career of students should possess such character, conduct and conscientiousness as can draw regard, love and confidence from students. Only words will not do. If there is any gap or deficiency in one's character, it cannot be covered up by the display of tactics or tall talks. What the students hate most is hypocrisy, pose, tricks, snobbery, neglect and intimidation. But they are always ready to submit to sympathetic rule of love. The world is fast changing. Times are also undergoing a rapid change. Now people all over the world are conscious of their rights as well as self-respects and are endowed with some measure of self-confidence. They are not prepared to tolerate any challenge with regard to these things. The students also reflect this attitude of the age. So, those who will deal with students should be able to feel the pulse of the present age. It will never serve our purpose if we discard this reality as distortion under the impulse of our egoistic sensitiveness. We should accept this reality in a proper spirit and try to inspire in them a sense of duty, responsibility and discipline in an apt manner. I have had the opportunity of taking intimately with some disregardful and disobedient students. And I have found that the undesirable conduct of people whom they used to respect has shattered their regardfulness and it is this that is

considerably responsible for their adverse reaction. They are unhappy due to loss of regard, so they sincerely crave for the association of right type of men who can command their respect. If the teachers and leaders cannot satisfy this inner hankering of students, then all the paraphernalia and organizational super-structure of the present system of education will turn into a stupendous failure.

Duties of Regard to Building the Character of Students

The main object of education is formation of character. We may learn many fine maxims, but if they are not assimilated in our character, we turn out to be like so many load-bearing asses. Then we cannot enjoy the fruits of education in our life. It will not do to understand, know and explain the efficacy of good principles or good qualities by intellect alone. We need to form habits accordingly and apply them in our practical life. Then that knowledge can serve to enrich our life. I may write or talk a lot on self-control in an effective manner and astonish people and even succeed in eliciting their applause, but if I do not have self-control, I cannot obtain the well-being, peace and satisfaction that are born of self control. Moreover I cannot also escape the pains, sufferings and agonies that are attended with intemperance. This harms not only me but also my environment. So in the sphere of education we shall have to pay special attention towards developing good habits and good conduct among the students. For this also a good teacher is needed, and the students should also have love and regard for the teacher. Then the students spontaneously imbibe his good habits out of love. Whatever a man does out of love becomes enduring in his life. If anything is superimposed on him, he automatically seeks to shake it off. Of course, habit has its own force. Formation of habit, again, is a matter of cultivation for quite a long time. For that a favourable environment is also necessary. So once there was in vogue the residential system of education in the house of a Guru. Even now it has its necessity. So education in a residential school under the guidance of Ideal-centric teachers is often found to be effective. If it is not possible, it may be considerably helpful if the teacher and the guardian of a student try to remove the bad habits and inculcate good habits in him with mutual collaboration and cooperation. Of course, if the social environment and the companions are not congenial, the joint effort of the teacher and the guardian alone will not succeed in achieving the desired result. Moreover basically the whole thing depends on the volition of the student. Both the

teacher and the guardian should strive to awaken a will in the student to be good. And it will be feasible if both of them are Ideal-centric as also actively interested in moulding themselves according to the Ideal with an effort to tactfully attract him towards the Ideal. It is through the touch of the magic-wand of Ideal-centric love that the latent will of a man to be good becomes irresistible. Further we shall have to see that education is centered on life and conduct and not books alone. Thereby the society will derive real benefit.

Education is to be Imparted according to Tendency

Every one has to be educated according to his native bent and distinctiveness. Every man is born with a special leaning and innate instinct. The brain-cells, the nervous-system, the mental make-up and the biological structure of all people are not the some. Every one has them in his own way. It has some connection with heredity. Of course, individual distinctiveness cannot be fully explained by heredity alone. Anyway, this distinctiveness cannot be ignored. Every individual has a distinct type of interest and hankering of the being according to his distinctiveness. If we try to enter the mind of a student through the gate-way of the specific hankering of his being, it may be found that he can easily grasp and acquire mastery over many things. Most of the students who are considered to be feeble-brained are perhaps actually not so. It may be that we do not find the secret key to the treasure-chest of their brain and so we cannot open it. It has to be discovered and discerned and everyone has to be guided in his own way. Then it will be found that he is being fulfilled in his life and the society is also being benefited by him. Education is not a mechanical affair. A man is to be made what he is originally intended to be. A mango does not need to be transformed into a black-berry, nor should we try to convert a black-berry into a mango. The fulfillment of a mango lies in becoming a full-fledged mango and the fulfillment of black-berry lies in becoming a full-fledged black-berry.

Perfect Education

In the world every sort of specific distinctiveness has its utility. It will have to be seen how that distinctiveness is developed and employed in the

service of the Creator and His Creation. This is the whole function of education. Otherwise a man may be efficient according to his distinctiveness but if he creates an anti-existential chaos with his efficiency, then it has absolutely no value. Rather this kind of efficiency is to be treated as a potent parent of misery. The highest meaningfulness of education lies in enhancing the ability of every student according to his distinctiveness and in inspiring him to use his ability for bringing about a concordance and coordination among Ideal, individual and environment. Once the system of education in envisaged by Varnashram had such an essential character. To awaken our powers is not everything. What we need, is to divinize and socialize that power. This is what education means. Otherwise, despite the development of an individual's inherent powers, if he engages it in the service of his mean perverted self- interest alone without carrying for the service of the Ideal, society and culture, he can never be called an educated man. A truly educated man is an existential friend of the whole human society. And in order to kindle this consciousness, service of the Ideal, family, immediate environment and the larger society should be included within the program of education.

Emergence of Originality and Creative Talent

If education is not consolidated on the foundation of one's inborn instincts and power, it remains loose and is not thoroughly assimilated and absorbed in life. That remains as something foreign and does not become completely integrated. Man does not acquire mastery over such learning and that does not become part and parcel of his life. What is most desirable in education is the development of resourcefulness and awakening of unceasing mental alertness, creative power and original thinking. That becomes possible just when man discovers the fount of his inherent powers. The keynote of a man's being lies buried in his inborn instincts and potentialities. They constitute his original assets and indicate the province of his activities wherein he may feel quite at home. If this native talent is not roused and no vital connection is established with this, then wherewith will he achieve anything worthwhile? Inside everyone a specific kind of infinite power is lying asleep. His joy lies in awakening this power. As if that is the delightful play of his life. He does not find that secret treasure and undergoes the drudgery of dragging the burden of super-imposed knowledge all through his life under and artificial system of education finds his life to be barren. How can wholesome things endowed

with exuberance of life grow on that soil? Often our inner man and the latent creative genius in us lie hidden under heaps of unnecessary veils. Our inner being is to be found out and brought to light. It is not always possible to do so by psychological tests alone. For this we need the help of the Seer who can visualize the entire man in us.

Problem Student

If we can detect the inner possibilities of everyone and find the way to their fulfillment, we do not have to be despondent about any student. Then the term "problem student" may safely be abolished. Actually none is a cause of problems. Particular students appear to be presenting problem due to our ignorance. One who is considered to be source of problems is perhaps endowed with some unusual characteristics. Perhaps we do not know or cannot ascertain how to guide him and that is why we encounter difficulties. So an individual's nature and instinct must be properly discerned and he must be guided accordingly. So the responsibility of the teacher is very great. His function lies in assisting nature. Nature cannot be suppressed nor can it be altered. It can only moulded towards social usefulness. And this alone constitutes the duty of the teacher.

Learning Language

In the context of education it is necessary to mention that if the core of a man's inborn sensibility is to be roused, opened, developed and elevated, he should be imparted instructions through the medium of his mother-tongue. Other necessary languages should be also be taught on the basis of the mother-tongue. The more Sanskrit is cultivated, the better it is. That will serve to enliven and enrich different regional languages and the original culture of India. All possible means are to be adopted so that the students may be profoundly inspired, bedewed, tinged and energized by the immortal existential culture, tradition, ideals, ideology, thoughts and philosophy of life born of the soil. With regard to language it is also to be remembered that effective knowledge of the state language or national language and English is also indispensable. Because, if we cannot maintain proper links with the entire country and the entire world, then we shall not be able to keep pace with the progress of education, culture, knowledge, science and technique of life that takes place all around us.

Harmony of Thoughts and Deeds

There should be such provision in the scheme of education as may ensure the simultaneous development of both the sensory and motor nerves. It is very essential to bring about this harmony for the healthy growth of personality. Otherwise a man cannot be adequately efficient. Someone may be quite intelligent, but it will not serve any useful purpose if he is not active. Because, that sterile intelligent will be of no avail to himself and his environment. Another may possess active habits, but if he lacks in intelligence and discretion, he also will not be able to achieve good. Because, those active habits may be directed in a wrong direction. We have dealt with the other probable bad consequences of this in a different context. So we shall not repeat them here.

Development of Full-fledged Personality

Education aims at the development of complete personality according to one's distinctiveness. So we shall have to pay attention to the simultaneous unfurlment of the heart, brain and active powers or will-power of the student. It is essential to remember that all these are mutually fulfilling. So if the growth of any one of them is checked, that is sure to hamper the growth of the other two aspects of our life and at the same time the expansion of the entire personality. Therefore we should be mindful about the balanced development of the feeling, emotion, intelligence, aesthetic sense, thoughtfulness, sharp discernment, original thinking, power of determination, efficiency and the organizing capacity of every student. In the matter of creating a congenial atmosphere for education it will have to be so arranged that the students may acquire direct acquaintance with the complexities and scientific developments of the modern age along with maintaining a close link with nature itself. Education cannot be complete if we stand aloof from the world of nature and the aspirations as also the struggles of the present society that is inheriting the past and undergoing transformation under the impact of the cross-currents of the modern age. Music, drawing, painting, dance, drama, public speaking, discussion, criticism, management of actual affairs, guiding people, travel, pursuit of personal hobby etc. should be included in the program of our education. To advance towards progressive attainment of self-realization and being and becoming by assimilating and absorbing the totality of truth, beauty, joy and the mystery underlying the world and life through the medium of our personal consciousness and experience constitutes the pious goal of education. This should not be allowed to

remain confined to one's personal life alone but it has to be propagated and infused among the masses. For the strength of personality, evil-resisting valour is very essential. The most difficult thing is the establishment of an integrated personality. Despite the possession of enormous knowledge, qualifications and strength, it is not unlikely that one may have inconsistency and contradictions in one's personality. If these deficiencies are there, all our attainments may be inimical to our life and growth instead of being helpful to us.

To avoid this possibility we should learn and do everything with a view to enhancing the satisfaction, interest and installation of the Ideal who symbolizes life and growth. As a result of this concentric run of life there grow in us a supreme unifying force and integration. A tenor of overall harmony pervades all the factors of our life. It is only thus that an integrated personality comes into being. Whatever traits a man may posses becomes well-adjusted and adequately effective. From this there emerges an effort to create concord among Ideal, individual and environment, and this effort leads us towards all-round success. We have already stressed the necessity of directing the urge of our love towards the Ideal. It cannot be stated exhaustively as to how very wide and deep this necessity is in all spheres and all affairs of our life. If this one thing is properly effected, all fruitful avenues of our life open up. This is our practical experience.

The Bad Effects of Inferiority Complex

Often envy, grudge, ambition, egotism and inferiority complex operate as the motive force behind our education. Man may earn and do many things due to these incentives out of a craving for self-establishment. But this sort of education cannot lead us to fulfillment. Wherever there is a tendency to rise in life by suppressing others, it invariably brings in its trail a disharmony with the environment. Moreover the urge of self-establishment springs from a demoniac tendency. Due to this man does not get any satisfaction and peace himself, nor can he provide any satisfaction and peace to others. When he becomes zealous to establish the Ideal, it is found that divine tendencies and divine qualities start flaring up in him. Allegiance to the source, a sense of gratitude, an effort to make others happy and great, not to cause pain to others, not to harm others, to move in tune with the providential order and cosmic rhythm without succumbing to egoism and pride and similar other divine qualities become manifest in him. He never forgets for a moment that he belongs to the

Infinite and he exists in the world simply to proclaim the glory and praise of the Supreme Being by centering his life around Him and making His will victorious on earth. A man aspiring after the installation of the Ideal stands on the bed-rock of such an eternal truth and that is why is life becomes productive of infinite good. Whereas a man seeking self-establishment fabricates an irrelevant purpose of his own without keeping any link with the original intentions of the creator and employs all his God-given energy in fulfilling his own inconsistent end. This is just an indication of satanic obsession. It accomplishes exactly it is capable of accomplishing. We should not forget that the meaningfulness of life consists in active submission to God, and surrender to ego is always fraught with the danger of rendering our life futile and meaningless.

The Way to Real Greatness

The more we shall be able to make others great, being actuated by an urge to establish the Ideal without giving the least indulgence to our inferior ego, the more shall we attain true greatness. Let this existential greatness be the desideratum of our life. We shall have to give prominence to this idealized desire for securing public welfare renouncing all our personal ambitions. Only thus shall we be able to be happy. Even if someone molests our ego, we should not tread the slimy path of vindicating our ego. Whatever we shall do, we shall do with our gaze fixed on the Ideal, and we will never do anything to gratify our excited or wounded ego. We shall seek to eliminate the indignant attitude born of agitated ego through conscientious discrimination. We shall surely be powerful but our power will be like that of Hanumanji and not like that of Ravana. Ideal-centric strength, ability, qualities and success are what are to be achieved by us.

The Far-reaching Results of Existential Education

If adherence to and installation of the Ideal from the basis of our education and self-culture, it yields a very good result. Whatever we acquire out of a love flowing from our being gradually becomes ingrained in us i.e. it becomes a part and parcel of our being. And there is every likelihood of the knowledge, qualities and capabilities that are integrated

with our existence, being transmitted to our children, provided our marriage and conjugal life are correctly adjusted. If a man starts his education or self-culture out of a passionate incentive it does not become integrated with his being, so, heredity is not also enriched thereby.

Family Environment

We have discussed in the chapter on "Domestic Life" as to what a tremendous impact is exerted on a child's education by the conduct of the family members, a peaceful family atmosphere, the domestic agricultural farm, dairy, cottage industry, small research centre, library, prayer-room, family congregations etc. In fact, the family environment is to be so moulded that every child becomes eager to understand, learn and do all essential things from his infancy.

Serviceable Attitude and Independent Occupation

One of the most important features of education is an inquisitive serviceable attitude. We have dealt with this point in the chapter on "Brahmacharyashram". Notwithstanding that we should consider the point here also. If the interest of the student is sought to be directed towards fulfilling the wants and needs of parents, the teacher, the family and environment as far as possible, then it is found that their power of understanding and observation as well as inventive mindedness is gradually unfurled. They become automatically efficient out of an urge of love and serviceable attitude. Then their brain works in all directions. In this way they advance towards all-round development. Thus originates their skill of acquisition and earning. We have already discussed about the usefulness of Istabhriti, Matribhriti and Pitribhriti in the proper context. Anyway, if attention is not paid to the cultivation of inquisitive serviceableness, growth of human assets, dexterity in earning, inventiveness of the brain, thoughtfulness, active habits, the capacity for taking responsibilities, power of volition and similar other beneficial qualities, then the ability of earning an independent livelihood does not evolve in a man. Consequently, he always runs after jobs and does not get rid of the fear of unemployment. While educating students we shall have to rouse in them such a serviceable spirit, resourcefulness and self-confidence that they never become afraid of earning their livelihood. If a man is incapable of managing this small responsibility, all his education turns out to be a farce. The economic structure of a country should also be so

constituted that most of the people may earn an honest and independent living without being driven to the necessity of seeking employment under others.

A Total Perspective of Education

We have emphasized the importance having education according to one's distinctive characteristics, despite that it should be pointed out clearly that we do not aim at acquisition of one-sided specialization divorced from the totality of life. We should be more profitable if the basis of our special traits of course, as far as it is possible. The more we are inclined towards achieving all-roundness, the more do we proceed towards the acquisition of integrated wisdom. Knowledge alone is not adequate; we need integrated wisdom and the development of complete manhood and personality. If we try to deal with men out of a loving urge, we realize that life is not just a juxtaposition of so many small watertight compartments, but all these factors, aspects and phases taken together constitute our life. And this life is very varied, vast and absolutely indivisible, all the factors of which are inseparably connected and inter-related, and there exists a chain-reaction of all influences and actions in our life. A comprehensive outlook on and a total perspective of life is very essential, without this no problem can be solved consistently and permanently with the aid of a fragmentary outlook and a fractional approach.

Preparing Curriculum and Text-books and the Technique of Teaching

So we shall have to be very cautious about framing curriculum and writing text-books as also imparting lessons, so that the students may gain some practical knowledge about the fundamental principles of other subjects that are directly and indirectly connected with a particular subject and may thus be successful in actual life. No subject in the world is completely isolated. All topics are more or less inter-related. In fact they are interpermeated and strung on the same thread. The teacher has to reveal this underlying link in a lucid way. Moreover, he will have to bring home to them as to where exists the relevance of everything to life,—suggesting ways and means of making practical use of every bit of knowledge. Teaching of science, both theoretical and practical has to be treated as an indispensable necessity so that our wants and needs can be fulfilled by an applied knowledge of it. Moreover, adequate measures

should be adopted for spreading knowledge of technology. In the Indian system of education ample provision must be made for spreading practical knowledge about scientific methods of agriculture. Proper use of radio, television, cinema, tape recorder, museum, library, model agricultural farm and industrial institutions for educational purposes is sure to yield good results. Everything has to be learnt with a view to enriching individual and collective life both internally and externally. Let an urge of upholding and protecting all penetrate our very bones and marrows so that it may be meaningful by fulfilling the wishes of the Ideal.

To Make Education Enjoyable

Then education will not appear to be an arduous task. Learning, doing and knowing will be a matter of enjoyment. This enjoyment is a species of enjoyment that relates to being. It cannot be described adequately as to what a great happiness and bliss lies in getting acquainted with our true being in newer and newer ways and in being prepared to serve it as also in actually dedicating ourselves to its service. The cause of this assertion is that whenever we learn anything new in its relation to life and when the range of our knowledge expands we keenly feel that it leads to augmentation of our conception and perception about life. Thereby we gain a deeper insight into life. When this yearning for self-realization possesses a man, his mean selfishness and carnal propensities are spontaneously restrained. If a man is not seized by higher and nobler aspirations, he cannot get rid of his ugly desires. The teachers will have to infuse in the students a longing for search of deeper life, pursuit of knowledge and the real self by holding up an example with their own life. Otherwise all their talents will run towards the den of passionate- ness. Time and again we are made to feel the absolute necessity of attachment to the Ideal. If a man is vitally interested in him, how can he go astray ?

Research-spirit

If students come to like learning, then there normally sprouts a research-spirit among those who have an aptitude for it. And this quest for knowledge does not cease with the securing of degrees, jobs, name and fame etc. Studentship and ever-new investigation continue all through their life. As there is no end to Brahma, so also there can be no end to our inventive efforts for contributing to the welfare of mankind. This pious urge never leaves us if we are once possessed by it. Anyway those who have

necessary talent and tendency of pursuing original research should be provided all possible scope by the society and the state for doing so. Again, there should be provision for disseminating the knowledge gained by their research among the masses in popular way.

Government-intervention in Education

In this context it should be said that the less government interference takes place in the sphere of education and working of universities, the better it is. The system of education suiting the needs of the times emerges from within the womb of the past history and tradition of the nation. Any ruling political party or the present government is not a permanent reality in the life of a nation. It may undergo change at any time. If any and every party that is in power becomes eager to overhaul the system of education according to their ideology and advantage, thereby the perennial current of existential culture and education, prevailing in the country may be totally destroyed. The whole life and history of nation is much more momentous than the present administrators and the administrative set up. So the responsibility of education should lie with all-seeing seers who have a harmonious and total outlook.

Sports and Vocational Education

Sports are an inseparable part of education. Sports are to be so structured that they become helpful to the preparation for practical life. It is not impossible to invent such games as simultaneously ensure physical development, mental delight, capacity for self-defence, unfurlment of intellect and practical ability, calculated to fulfill the necessities of life. Like sports practical vocational training also should be incorporated in the programme of general education.

Military Training and Different Kinds of Practical Training

So long as there are wars in the world, there is a necessity of military education for the sake of self-defence and the defence of the country. Those who are endowed with martial instinct and martial valour should be imparted this training. Others should also have the minimum preparedness in this direction. Moreover, everyone should have adequate drilling and experience in certain essential works e.g. agriculture, cottage-industry,

first-aid treatment, nursing patients, cooking, swimming, climbing trees, driving cycles and motor-cars, self-protection etc., so that he has not to be embarrassed under emergencies and untoward situations. Students should be equipped to face all situations and specially trying circumstances so that they do not feel nervous or helpless in any condition of life. Courage, physical strength, mental power, the capacity to undergo struggle and undertake arduous works and similar other qualities have to be instilled in them. A sense has to be inculcated in them that life is a ceaseless struggle and the zest and rest of life lie in continuing heroic struggles all through life for the sake of the Ideal. The education of those who take it for granted that uncertainty and changefulness of circumstances are stern realities of life and get equipped to encounter them boldly, becomes really effective. Our life is full of unforeseeable, unpredictable and inconceivable troubles and difficulties, but they can never upset a truly educated man. He who is an expert swimmer knows it for certain that however; deep the water is there can be no water above the surface level where he is required to swim.

Supreme Knowledge and Mundane Knowledge

We again say that if education does not make the students happy and well established in life along with their family and environment in an existential way that education is futile. Study without actions, conception without corresponding behaviour, erudition without kindred conduct and learning without ability are meaningless and troublesome. That alone can be called knowledge which makes our existence untottering goading us towards the infinite by eliminating all that is hostile to our life. So supreme knowledge and mundane knowledge are inter-related. Therefore the essence of education lies in proceeding towards achievement of spiritual and material progress along with our environment by acquiring mastery over both kinds of knowledge. Education is to endow us with freedom from ignorance, passionate ness, poverty, want, narrow selfishness, lack of love, physical and mental indolence and dullness, inefficiency as also diseases and proneness towards death. So the scriptures say "learning is what paves the way for freedom and liberation". Education is meant for enjoyment of life flowing true freedom.

The Mission of a Teacher

This sort of education is dependent on life-long endeavour and it is also deeply connected with the material, mental, moral and spiritual unfoldment and evolution of the global human society. So every individual aspiring after becoming will have to acquire knowledge along with active pursuit every day all through his life and responsibility lead and inspire the environment towards imbibing such a healthy habit by means of his own example and effort. To wage a ceaseless and relentless war and campaign to smash all the citadels of ignorance that exist in our own life and in the human society constitutes the life-long mission of every true seeker of knowledge. To impart such a determination is the function of a teacher. Because, he is a messenger of light and an installer of immortality. The chair of a teacher is much more important and glorious than the throne of a king. So teachers should strive to equip themselves as true teachers and the society also should accord proper respect to them. Along with that the society and the state should make proper provisions for their economic security. Only then will it be possible to attract more efficient persons to the function of teaching. To improve the standard of education the first and foremost need is that for able teachers. So if we want to raise the standard and quality of education, then it is to be admitted that the society and the state need to develop a proper attitude and sense of responsibility towards them. But the teachers also should remember that teaching is a Brahminical profession and pursuit of knowledge, imparting knowledge, greedless ness, sacrifice, service and absorption in noble endeavours are the hall-marks of this divine quality of life and living. So they will have to be habituated to living a simple and unostentatious life being enriched with an abundance of inner wealth. They should remember that son like admiring students' forms their resources.

Education of Women

So long we have concentrated our attention on education in general. But the education of both the boys and girls should not be on the same pattern. Usually the education of women should be moulded according to their characteristics so that they may be good wives and good mothers. Whatever they may learn, along with that there should be an emphasis on these aspects. We can never afford to forget that their proper place is mainly inside homes. And that is not a negligible sphere, because every

home is practically a vast empire. If that empire is well-guarded and well-managed, only then in the external world is the axle of the social and political machinery provided with the necessary grease and enabled to function smoothly without friction.

Co-education

In this context it is necessary to say that co-education should not be encouraged. For, if any one takes to a deviating course on account of not being educated according to his or her characteristics and if the sex urge of the girls and boys is directed towards an improper channel because of the over-close contact and free mixing of them, this may prove to be harmful to the individual, family, society and the nation.

Education about Sexology and Eugenics

Another point should be discussed along with this. There is no limit to the extent of ignorance in regard to sex-life and sexology in our country. Generally sex is regarded to be something obscene. There can be no greater misconception than this. This prejudiced out-look serves to pollute and distort the moral atmosphere of the country. To get rid of this danger, there should be provision for acquainting the young boys and girls with the principles of sexology and eugenics in a dispassionate, holy and scientific manner. This will check the misuse or abuse of the deepest urge and energy of man and facilitate their proper use.

Reorganization of Examination System

While surveying the field of education it is essential that it should be so adjusted and so altered that simultaneously the standard of moral and intellectual attainments and efficiency of students may be properly determined by it. If we are conscious about the goal of education, we have to make an arrangement for the assessment of these vital aspects of education. It is needless to say that the present system of education and examination prevailing in our country is largely meaningless, purposeless and defective.

Education of the Masses

While surveying the field of education it is essential to say something about education of masses. As the ignorant and illiterate masses should be

taught to read and write, so also they should be sought to be acquainted with the problems of life and the world and the satisfactory solutions thereof. It should be explained to them as to what constitutes the criterion of the Ideal, Dharma, Culture, Right and Wrong and Evil etc. They should be made conversant with various things e.g. what is the relation of the individual with the Ideal and environment, what is his duty towards them, how his go of life can be meaningful, what are principles of health and hygiene, how to improve the economic life, what is the duty of people in emergencies, how to resist evil, how science is progressing and how practical use is being made of it all over the world, how a state is run, what is our relation with other nations etc., etc. In this way their mental outlook is to be expanded. If an atmosphere of ignorance, aversion to science and prejudice reigns all around the country, then it is sure to exert an unwholesome influence and impact on all. So if the wise people do not take up the responsibility of removing the ignorance of people, there is no knowing what a tremendous mischief is likely to be brought about in the majority of masses. So existential education has to be spread inside the country and abroad through the medium of Jaajan, lectures, radio, cinema, television, newspapers, periodicals and journals, leaflets, study centres, drama, songs, slogans, sittings, narration of mythological stories, different sorts of folk-music, placards, posters, exhibitions, processions, festivals, ceremonies, popular fairs etc.

Founding an Ideal University

We shall have to direct our attention towards the ideal adjustment of existential education in every country according to its distinctive characteristics. There are many educated, prosperous and powerful countries in the world. But all their education is proving abortive due to the want of existential application of their knowledge, power and prosperity. So we shall have to hold up before the world such a model of all-round education on the basis of the Ideal, life and growth and existential culture as may show the world the path of deliverance from the current quandary. The supreme responsibility rests with us. And that has to be executed by materializing a complete program of ideal education through the establishment of at least one man-making university.¶

Health and Hygiene

The Superiority of Human Body

In the scale of evolution the attainment of a human body is a singular fortune. Because, in the human life there opens up before us the golden opportunities for achieving infinite self-development according to our individual characteristics. For this presupposes the need for a healthy, strong, efficient, well-balanced ever-active physical system. So it is said, "It is our body that verily form the basis for following Dharma".

The Marriage System and Public Health

We gain this body through parents. So, if a system of compatible marriage is not prevalent in the society no campaign for health can succeed. On the other hand if the marriage is correctly adjusted and if there is a deep, inseparable, existential active love between the pair combined with a proper go of life, then naturally their children are born with such a vigorous constitution and tremendous urge of life that they can survive in the struggle for existence by overcoming all hostile resistances. This inborn capacity endows us with endurance, power of resistance and the ability to adapt ourselves to newer and newer environmental conditions. This inborn original inheritance is the chief weapon in the battle of our life. Over and above this, proper nurture, protection and assistance are also surely needful. But if there is any deficiency in the inborn system, it cannot be fully compensated by external aids. The fundamental is that undivided unicentric attention to the Ideal or Superior is the basis of indomitable urge of life. Those who inherit this from parents are really very lucky. The essentials of eugenics lie herein.

Inclination towards the Source

But so far as others who are deprived of the advantage are concerned, all are to be made so that their love or inherent urge may be directed towards the source in a psychological way. So long with proper marriage and eugenics it should be an integral part of our planning for importance of health to pay attention to the cultivation of devotion to the source or in other words devotion to parents and above all to the Guru. It is also essential to implement maternity and child-welfare schemes in a scientific and planned way.

The Will-Power

We should explain our point more explicitly. It is the will-power that operates behind the health or illness or death of people. And this will-power sprouts from love. If someone's love is centered and well-set on a personality who is an embodiment of universal love and active fulfiller of all, then he finds a perfect, ever-enduring meaningfulness and purpose of his life. This universal propitious, divine purposefulness provides man an infinite thoughtfulness and an unending inspiration for actively serving the environment in a concentric way. This tremendous spiritual urge kindles the latent vital power of man and induces him to approximate towards the infinite. Then his will and urge to live and cause others to live become irresistible. Oppositions cannot impede his progress. He goes onwards and forward with a tremendous pace to reach new horizons of life by surmounting the obstacles and making them subservient to his purpose. It is thus that his life, strength, valour, longevity, energy and efficiency are enhanced by leaps and bounds. This is secret of augmentation of health.

Mental Health

The body is very intimately connected with the mind. In fact, it is difficult to think of one of them without thinking of the other. As if body and mind are the two sides of the same thing. Hence, as we shall have to be mindful about mental health for the sake of physical health, so also we shall have to be watchful about health of the body for ensuring mental health. It is very difficult to maintain mental health properly. In our mind there are various complex passions and constantly there are lots of provocations and impulses from the external world. As a result of this, very frequently the passions flare up and render us perplexed. So if we behave as we like under the excitement of passions, it is sure to impair and confuse our physical organs, nervous systems and brain cells. Again, if this excitement or impulses are suppressed and repressed forcibly due to fear of law or social chastisement, it also invariably leads to physical and mental diseases and distortions by creating an adverse reaction on the physical system. So for our physical health a proper and judicious adjustment, control and existential use of these things is needful. God has not created the passions as so many foes to our existence, but He has created them as protectors, nurtures and servants of the being. Anyway, if they become unruly due to our inability to tackle them and if we seek to stifle them to

get rid of their oppression, it is sure to spell disaster for us. And our physical and mental health becomes the first victim of this disaster.

The Need for Adherence to God

This is one side of the picture. On another side there is the unbearable excruciating agony caused by different kinds of mental shocks, opposition, pains, fears, anxieties, panics disquiet, obsessions, grudge, hatred indignation, doubts, sorrows, griefs, inferiority complex etc. Man cannot often give vent to all his feelings. He has to be a victim of ingratitude, slight and insult, tyranny, injustice, dishonour, loss, enmity, anti-propaganda, conspiracy and different kinds of frustration in secular and emotional life. In this way a huge mass of explosive bitterness, agitation, dissatisfaction, sensitiveness and grievance accumulates in the human heart. But if this accumulated filth is not cleared by the help of knowledge, love and strength then these unsolved inhibited obsessions serve to make us physically and mentally sick and prone to death and distraction by upsetting our physical and mental stability and balance. If we want to get rid of these crises in our life we need to maintain a constant communion with the Ideal who embodies perfect love and knowledge. He is the eternal stand, stay and the dwelling domain of our inner being. If we are rooted in Him and proceed on the intricate path of life being equipped with knowledge, devotion, love, sympathy, endurance, patience, perseverance, harmony, integration, service and evil-resisting valour, then despite the onslaught of varieties of undesirable shocks and attacks, they will not be able to demolish our existence, rather they will be converted into so many nurturing elements in our life through our constructive efforts for adjustment and solution. Poison will be transformed into nectar. So if the basis of physical life is to be made untottering it will have to be well-grounded on the all-enduring permanent base of adherence to the Ideal i.e., God. Otherwise imperfect attempts will not lead us towards continual progress. Reactionary remedial measures will serve to turn the wheel of misery from one side to the other and evil itself will never be eliminated. Resolution of complexes demands a divine transformation of everything. So for the improvement of our physical and mental health, as the social, political, educational and economic structure will have to be changed with an eye to the uphold, protection and nurture of the individual, so also the internal and external life of everyone will have to be sought to be purified and uplifted in a divine rhythm.

Physical Purity

For this purification observance of hygienic principles is a must. Observance of hygienic principles means observance of principles of life and growth. It falls into three groups e.g., physical, mental and spiritual. Observance of physical hygienic principles means moulding our food habits, ways of life, and rules of conduct, words and behaviour in such a chaste and flawless form as is calculated to remove our diseases and kindle our life urge. Judicious adjustment and use of clothing's, dresses, decorations and cultivation of a sense of beauty in a way consistent with individual distinctiveness aesthetic taste and rules of health also form and integral part of the observance of hygienic principles. Foppishness, excess and artificiality of sophistication are not consistent with hygienic principles. Man is indissolubly connected with his family and environment. So it will not be sufficient if we individually observe hygienic principles, but we shall also strive to make the family and the environment cleanly, enlivening and chaste. Man's occupation and association also should be existential and delighting. All these things come within the purview of principles of physical hygiene.

Principles of Mental Hygiene

Principles of mental hygiene imply moulding and directing our thinking, perceptions, emotion, will, sentiments and purposefulness in such a fashion as enables us to consolidate and integrate the foundation of our being and becoming along with that of others. We should also seek to develop a healthy normal enthusiastic robust mind and creative efforts by avoiding all manner of mental perversion and deviation. If good thoughts and benign urges do not find apt expression in active conduct, our mental health cannot be maintained intact. To promote mental hygiene repetition of Name, Meditation, self-examination, self-analysis, self-correction, association with holy persons, study of good books, pursuit of knowledge and excellence, healthy conversation, high thinking, loving expensive efforts, inventive tendencies, research, concentric selfless service etc. are very essential. To follow and foster honesty, righteousness and social justice constitutes observance of principles of mental hygiene. Offering resistance to evil is an inseparable part of it. It is to be remembered that selfishness, inferiority complex, hypocrisy and compromises with wrong are the greatest adversaries of mental hygiene.

Spiritual Hygiene

Spiritual hygiene connotes unrepelling, active, concentric adherence to the Ideal. It is through this that a harmonious unification of the multifarious isolated, contradictory, varied passions, situations, needs, aspects, thoughts, desires, problems, impulses, elements, constituents and horizons of life can be achieved. Otherwise it is not possible to establish life on the firm foundation of an all-round consistency by reconciling the contradictions that exist amid the past, the present and the future, the inner world and the outer world, complex and existence, individual interest and collective interest, individual liberty and social unity, materialism and spirituality, tolerance and resistance to evil, the present life and life hereafter, body and mind etc. And the more a man is torn by inconsistency, self-contradiction and conflict the more possibility has he of being a prey to physical and mental inefficiency and disquiet.

Total Adjustment is needed

So we shall have to adjust and integrate thousands of activities and attractions in a concentric existential manner with all efforts to make them subservient to the interest and installation of the Ideal. It is only then that the different aspects of life will be inter-fulfilling and make the psychophysical system a source of joy, strength and glow by creating a perfect concord therein. It is an accepted fact that as our life, mind, knowledge, and bliss do not find any stay without food, so also it is not possible to sustain our body by earning our bread without the cooperation of our life, mind, knowledge and bliss. In fact all the factors relating to the gross, fine and casual planes of our life are interpenetrated. None of them can remain intact without the aid of others. So we have to develop a total outlook and pay a balanced simultaneous active attention to all these factors. It is necessary, therefore, to be properly vigilant about the observance of the principles of physical, mental and spiritual hygiene in a coordinated way for protecting and perfecting the go of our physical life.

Balanced Diet

We shall have to fulfill the legitimate demands and needs of the body to keep in healthy, strong, sturdy and efficient. One of the principal needs of the body is an adequate quantity of proper balanced food. Balanced food means a combination of those ingredients that add to the all-round development and strength of the body. If every man is not properly supplied with carbohydrates, protein, fat, sugar, mineral salts and different kinds of vitamin according to the requirements of the body, it invariably leads to under-nutrition. It creates disastrous effects so far as his physical, mental and intellectual development is concerned. It also causes different kinds of complicated diseases. Again, if his mental and intellectual development is hampered, his moral sense, sense of values, sense of responsibility, conscientiousness and social consciousness also tend to be distorted. Thus want of balanced diet not only jeopardizes national health but it also gives rise to tremendous problems in the economic, educational, social and political life by crippling national intelligence, mental stamina, character and working efficiency. So we shall have to be very keen on taking sufficient quantity of balanced diet. People say that it is not at all possible for a poor family or a poor country to do so. Every healthy adult should have food to the tune of at least 3,000 calories. But how to get so much money or food ? That problem is there. But a more habits and tastes that are ignorance, unscientific food habits and tastes that are hostile to health. If these are removed, we may profit considerably in respect of our health by making a proper use of the available food materials and other supplements. So specially the women should be practically trained about the efficacy, merits and demerits of every food-item and different plants and herbs as also the manner of cooking food according to rules of health and good taste. Everyone should be conversant with these things. Are we conscious about the usefulness of hydrocotyle leaves, Helencha, Kolmi, Pudina, Dhanepata (leaves of coriandrum sativum), Supo, Kulekhara (hygrophylla spinosa), Amlaki (phylanthus Amblica), cucumber, guava, Panthabhat (slightly fermented rice), Rice with gruel, groundnut, sesamum and such other ordinary things or do we care to use them? Neither insufficient food will excessive food be helpful. If we cannot digest food, if we sit idle and take more food than is required and if we continue to eat without paying any attention to physical labour and digestive power, such food does us more harm than good. Often we invite diseases by eating unbalance diet in an excessive degree. There is one saying that the

number of deaths caused by overeating far exceeds the number of deaths caused by starvation. It does not appear to be baseless.

Selection of Food

Next comes the question of proper food. Food provides us heat and enlivening physical and mental energy. The course, nature and function of enlivening psycho-physical energy considerably depend on the blood, flesh, muscle, nervous system, brain cells, somatic cells and the glandular secretions that are largely influenced, adjusted, upheld and governed by our food. Food simultaneously conditions the development of our body, mind and character. If some food supplies excessive energy to the body and at the same time makes the mind restless, distracted, unbalanced and blundering, them can there be any doubt about the fact that this kind of physical energy may be the source of incalculable injury to our selves and others ? So food should be existential, palatable, nourishing, pure and easily assimilable, so that it may simultaneously replenish the body and mind with enlivening urge and energy. In this respect there is hardly any kind of ideal food to compare with milk. So for the development of our health the system of production and distribution of milk as also other edibles should be made to make them available to all at a proper price. It should be the aim of every one of us to select food in such a way as ensures existential equipoise in the physical and mental energy that are produced by food. In that respect balanced vegetarian diet is preferable. As this will lead to physical development so also this will serve to mould our nature according to the structural quality and function of the food materials. But it is superfluous to say that in the evolution of our nature food alone is not the determining factor. This is shaped and moulded by a combination of many factors e.g., birth, occupation, conduct, environment, Ideal, purpose, will-force, food, climate, tradition and education etc. But it is indisputable that food has a great contribution in this regard.

Vegetarian and Non-vegetarian Food and Fulfilling the Requirements of the Body

Non-vegetarian food is said to be the source of many diseases. It accelerates the cell-division of the body and aggravates passionate excitements in an unusual way and thereby shortens our longevity and weakens the powers of our sense-organs. On the one hand as it creates unnatural excitement so also on the other hand it brings in unusual

depression. The non-vegetarian find it difficult to pursue any work with tenacious continuity. Moreover the fine sensitivity and the power of keen, intense concentration of brain cells and nerves are immensely impaired due to taking gross animal food. It becomes almost impossible to reach the region of finest thinking, perception and realization by continuing animal diet. We have heard a lot about this from authentic persons having direct realization. There is no end to the controversy on vegetarian and non-vegetarian diet. We understand this much that every individual advances seasons, scientific explanations and data according to his nature, inclination and taste. But we believe that none considers existential, regulated, nourishing, pure and clean vegetarian food to be injurious to health. But lots of people eat animal food due to their passionate choice. In this context we remember the following sayings of the scripture :

(1) "This is the passionate inclination of beings but abstention is productive of infinite good."

(2) "Our being is purified by pure food, from purification of being comes unfailing memory, when this is achieved we are liberated from the bondage of all knots and complexes."

If the fundamental aim of our life is ascertained, then it will not be difficult for us to select our food from that stand point with an eye to maintaining all-round consistency. At least it needs to be mentioned in this context that usually there is a great deficiency of proteins and vitamins in the food of most of us. To compensate this deficiency we should use synthetic proteins and multivitamin tonics, tablets and capsules etc. according to the direction of physician. Along with this we should avail ourselves of pure water, open air as also plenty of sunlight, because, these are indispensable for the development of our body. So the construction and accommodation of our dwelling houses and the environmental surroundings should be salutary to our mental and physical health. The huddling together of lots of people in unspacious dwellings in an unhealthy environment being bereft of life-giving water, air, light, open space and joy is deleterious to our vitality and the strength of our nerves and brain cells. So engineers, overseers and house planners should have proper knowledge about rules of health, psychology and aesthetics.

Purity of Food

The expression 'purity of food' requires further elucidation. Pure and existential vegetarian food alone is not sufficient; onions, garlic, strong narcotics and alcoholic drinks should also be discarded as these things create an unnecessary excitement in the body. Moreover we should not take food from anyone and everyone as also anywhere and everywhere. If we eat rice cooked and served by a man of nasty habits and ugly mentality, there lurks not only the danger of physical infection but it also exposes us to the peril of undesirable mental contamination. Through food the psychical tenor of the host, the cook and the server of food is also finely transmitted to him who takes the food.

The reason behind this is that one's mentality; character and personality have a constant normal radiation. It is emitted continuously. So the mentality of the host, cook and the purveyor may naturally be transmitted. That fine psychical charge cannot but have its actions on the mind of the man taking the food, in as much as our vital and mental sheaths are largely moulded by food. So for the purification of our psychical core it is good to cook our own food as far as possible. And if we have to take food at the hands of others we should take it from a healthy good person who is endowed with similar or superior biopsychical make up, thought patterns, move, conduct, instincts, culture and distinctiveness so that we may get rid of deteriorating physical and mental infections as far as practicable. It will be an error to assume that hatred and narrowness are at the root of this measure. It is just an attempt to save oneself from uncongenial mental contamination. The observance of physical laws of hygiene helps to make us loving and generous to all without affecting tenacious adherence to our distinctiveness. Observance of these principles has no connection with irrational morbid mania for cleanliness and narrow-mindedness. Those are to be treated as diseases. But it will be admitted by all that if a man is physically and mentally affected by having food from a particular person, then it is quite proper for him not to take food from him and it is also in keeping with healthy individual liberty. If any social or governmental agency seeks to compel people to do otherwise, that is tantamount to interfering with their democratic rights.

Health and Sex-Life

The manifestation of sex-urge at a proper age is just a normal phenomenon in the life of a healthy person. Whatever may be the verdict of the moralists with an incomplete view of life, it is an undeniable physiological and psychological realty. God has endowed creatures with this urge for the preservation of creation. It may be benignly employed substituted or sublimated but if it is sought to be extirpated, nature will revolt and that repressed urge is sure to manifest itself in the form of perversions, mental upsets, complicated physical and mental diseases, dementia and insanity etc. So for the general run of people, it is good to be married properly at a proper time. This proves to be beneficial to health. If the marriage is proper and compatible in all respects and if conjugal love deeply unites both of them, they automatically enjoy an intense, enlivening and relishing sauce and sweetness of life. Moreover the hormone secreted by their holy, propitious and adjusted sexual union and resultant satisfaction of their sex-glands or rather the endocrine gland called gonad, serves to accentuate and promote their physical development, beauty and glow as also their mental equilibrium and peacefulness. This also adds to their longevity. But it is to be remembered that as an adjusted sex-life is the source of health so also an unadjusted wanton sex-life is the cause of loss of health and consequent weakness. All forms of adultery are injurious to health. Improper marriage and sex relation with a hostile wife cause damage to the nervous system of the male. Usually the male should be given to an expansive way of life and remain absorbed in high thinking. If the husband becomes sexually engaged with a devoted wife when she solicits him eagerly out of a pious urge, it is invariably beneficial to both the partners.

The children that are born as a result of such a union generally turn out to be excellent. The wife should never be induced to be sexually engaged when she is physically and mentally unveil and unwilling. This sort of union is likely to be uncomfortable and depressing to both the husband and the wife. If the husband ignores the unwillingness and dislike of the wife and tries to be engaged with her, the wife may at times instinctively show such abhorrence out of disgust that the impact of it may cripple the body, mind, brain and vitality of the male for the time being or for long time. So the husband should mostly be engaged in the pursuit of becoming,

maintaining all compassion, tenderness, loves, affection and dutifulness towards the wife intact. The obsessed leaning of the husband towards the wife is the greatest stumbling block in the fulfillment of the conjugal life.

Health and Peaceful Family Environment

Peace, love, sympathy, tolerance, good behaviour, aversion to fault finding, mutual appreciation, praise, serviceableness and effort to contribute to mutual happiness in the conjugal and family life are absolutely essential for amelioration of health. Health, ability, wealth and intelligence become exuberant in the families where these good qualities are properly cultivated. Disease, distortion, poverty and foolishness seldom get an opportunity as victimize such families. Enlivening cheerfulness, elation, enthusiasm, inspiration, optimism, instinct of discerning good in things and beings and a tendency towards resolving problems goad the members of such families towards existential, elevating endeavours. Thus the improvement of the domestic atmosphere serves like an impregnable fortress in the upkeep of our health. Of course it is an admitted fact that we cannot always achieve what is desirable. Because, the nature of every one is different. Some may have a constructive attitude whereas others may pose a destructive mentality. This gives rise to conflict, dissensions and discords. And that produces an adverse reaction on the body and mind of all. But if the guardian of the family is ready for all these realities and proceeds firmly with an uncoloured and unobsessed mind and an unexpectant, selfless, reconciling, all-enduring love and service, then out of love for him all the members of the may be moulded and a healthy atmosphere may be resorted. The guardian of the family may be so transformed only out of an intense attachment to the Ideal.

Service of the Larger Environment

The conduct, customs and the ways of a family should be in consonance with the principles of hygiene. The family life is the sphere where man acquires habits. And he carries those habits into the society and the world. Again the people belonging to a peaceful

family develop the tendency to establish order, concord and peace in the society. If this harmonizing effort is not made in a systematic manner by well-adjusted people with an eye to solving problems in a realistic way, then the body, mind, efficiency nerves and longevity of every one are bound to be affected due to the impact of disorderly and chaotic social and political environment. So we shall not be able to remain well if we are absorbed in our own well-being alone, for, the flame of the want, unhappiness and disquiet of the environment will rush to burn our happy homes. If we long for health and life, it should be an integral part of our sense of self-interest and responsibility to goad the larger environment towards the path of health and longevity. For this, proper propagation, infusion and service are indispensable. The more we shall expand ourselves among the people, the more will our consciousness be unfurled and this expansive consciousness will serve to make our happiness and well-being ever progressive. Happiness means a sense of self-complaisance arising out of the act of making others happy. The more this intense sense of happiness will swell in us through existential nurture and service to people, the more will our health and strength be overflowing, just like up heaving waves that appear in swelling gushes at the time of the inception of the flow tide. In fact unselfish serving attitude creates an indomitable strength in our body and mind and active expansiveness rouses an enlivening exaltation in us.

Physical Exercise

For improvement of health regular and regulated walking, sports, exercise and work in a word physical exertions are absolutely essential. One of the main characteristics of sound health is the ability to engage one's body and mind properly in work to the exclusion of an uncomfortable body-minded consciousness. This involves the necessity of regular physical exercise. Physical exercise should be an enjoyable affair. In this respect collective games, dance and devotional songs combined with dances are very fruitful. To take physical exercises, the specific physical deficiency of a person should first be defected with a scientific precision and it should also be ascertained as to which type of exercise he should adopt and that to which measure so that his specific deficiency may be over-come.

Otherwise random exercise does not become helpful. If well-chosen postures of Yoga are regularly and correctly practiced they also prove to be conducive to the attainment of sound and robust health. Massage also is found to be beneficial for health. Some people have to work so hard for earning their bread that they do not need to take any extra physical exercise. But swimming and walking etc. are good for almost all. Some forms of agriculture and horticulture are also suitable. It is wise to accustom ourselves voluntarily to undergoing some extra dose of strain and pressure in a graduated manner with a view to augmenting our physical and mental endurance and pains-taking capacity. As a result of this, tremendous responsibility or reversal of fortune, whatever we may have to encounter in life will not be able to unnerve us. Ease-loving tendency, especially slavery to it, handicaps our progress in life. Systematic military training has a special utility to the youths for making them healthy, hardy, disciplined, endowed with endurance and ready to face all situations in life. The very roots of a distorted mentality or a false sense of prestige that makes the educated, affluent and aristocratic people averse to works involving arduous physical labour turning then into cripples and parasites for all practical purposes, are to be extirpated. It is indispensably necessary for the physical, mental, economic and social development of the whole nation.

Our Occupation and Mode of Life are to be Made Existential

One of the basic points in regard to our occupation is that every one should be allotted such a work as affords him delight. This keeps his efficiency and health unaffected. It is for this reason that in our society there was provision for every one to be engaged in an elevative and profitable occupation that was in keeping with his distinctiveness and inherent nature. If this truth is ignored at the time of allotting jobs, it is sure to hamper national health, efficiency, production and economic growth. Moreover the more the mode of our life will be sophisticated and divorced from nature, the more will the health and well-being of people bid good-bye. We cannot but accept the challenge of modern times and master up-to-date science and technology as also initiate novel efforts in necessary directions. But while doing this, we shall have to think out as to how we can

succeed in making our day to day life happy, sweet and resonant with well-being by affecting an existential harmony of all the facets of our life. Will it not be foolishness on our part if we run after a glaring ignis-fatus due to our inferiority complex by bartering our health, well-being, peace, satisfaction and existential stability under the infatuation of a slavish imitation of so called progressiveness? Is not everything meant for our existence? Should we not ponder over the fundamental objects of our life? In every sphere and at every step if we remember the purpose of our life and adopt measures consistent with it, then we shall be able to acquire mastery and control over the civilization, science, progress and modernism created by us and not allow our God-given life to be wasted by a helpless surrender to and servitude of the pernicious forces and trends that are posing a threat to the very existence and well-being of benighted humanity. We shall courageously reject the claims of anything over us if those claims clash with our hankering for existence. This evil-resisting-valour and strength of personality are extremely essential, if we want to save ourselves and others from the onrush of the waves of perversion, distortion and deteriorating deviation, which appear in difference places in different ages.

Health, Repetition of Holy Name and Meditation

We have mentioned in context with mental hygiene, the necessity of repetition of Holy Name and Meditation. It is necessary to shed light on the usefulness of it in the sphere of physical development. The Holy Name means the sound which symbolizes the vital mechanism of the original vibration that constitutes the seed of the creation. It has a tremendous power. If we repeat the Holy Name and meditate properly with a concentric mind, it generates great energy, benign urge and heat in our body. It has an extra ordinary efficacy as a supplementary to our food and medicine. Spiritual practice makes our energy lively and overflowing, inundating us with a wave of enthusiasm. It helps us in gaining recovery from diseases by stimulating our vital powers. We have heard many an ancedote from persons having direct experiences as to how dying patients have been revived through the process of impartation of the enlivening vibration of Name by repeating Name touching their body. We have some personal experiences of energizing sick and

despondent persons by means of repeating Name touching their body. Moreover repetition of Name and meditation excite all the cells of the brain and adjoining regions as a whole. This serves to improve the secretion of the pituitary and pineal gland lying at the base of the brain. This again promotes the performance of other endocrine glands or ductless glands like thyroid, adrenal, gonad etc. If these glands function properly, our physical health, intelligence and psychical nature are quickened in an enlivening and rhythmic manner. Many more things may be said in connection with describing the benign influence of spiritual practice over our health. We are refraining from it out of a necessity for reducing the volume of the book.

Step to Secure Psychophysical Balance

There should be proper arrangement for due sleep, rest, innocent amusements, study of entertaining literature, enjoyment of nature's beauties, free laughter, gossip, association with people, hobby, mixing with children etc. along with physical and mental labour. Otherwise the lost energy is not replenished and our working capacity, perceptive powers and intelligence become monotonous and dull. They lose freshness and liveliness. So we should not always be over-serious or assiduously engaged in work. In life there is some necessity for humour, light and carefree moods and witnessing the world with the simple, unencumbered, resigned, fearless, easy and detached mind of a child discarding the egoistic attitude of doer ship and enjoyer ship. Again, as active association with the Ideal and spending some time in the peaceful domestic environment are none the less necessary. If we are to maintain physical and mental efficacy all along, there should be some provision for gathering and preserving energy. If there is not a sufficient reserve fund of energy, man's efficiency and longevity are exhausted prematurely. For recruiting energy constant repetition of Name and regular practice of Shavasan (a completely relaxed posture of the body) are especially helpful.

The Responsibility of the State

The health of a nation is connected with the political, social and economic life of the country. So the state should frame and materialize such a harmonious and self-complete plan for health as may abundantly augment the health, efficiency and longevity of people. The state will have to pay attention to increasing people's power of resistance. The government will have to take up the dual responsibility of preventing and curing diseases. The government is supposed to wage a total war against adulteration of food and medicine and too much profiteering by the merchants. It will have to control the explosion of population by encouraging observance of self-control and good principles as also by popularizing scientific knowledge on procreation with an eye to the health, food, economy, education, employment, transport, culture, politics, residence, agricultural lands, and distribution of population etc. of the country. The state will have also to see that the people are induced to acquire necessary knowledge in regard to the existential adjustment of health, food and the social environment and put the knowledge into practice. Otherwise as the problems arising out of people's ignorance and non-performance of necessary duties will afflict them so also will they embarrass the state?

Crisis of Civilization and its Impact on the Health of the Human Race

Another distressing feature in the sphere of public health is that due to unadjusted marriage, uncontrolled procreation, unstrained go of life, complex social environment, unwholesome conditions prevailing in industrial life, the pressure of tremendous speed and competition of this atomic age, lack of Idealism and purposefulness, want of sense of noble values, absence of a feeling of fulfillment, a sense of emptiness, conflict of different ideologies, anxiety, insecurity, hypocrisy, restlessness, excitement, domestic unhappiness, indiscipline, extreme poverty, over-abundance, severe hardship, unbalanced enjoyment, under nutrition, excess in different spheres, explosion of population, want of space and food, absence of solitary rest, terrific struggle for subsistence, mental agony, pricks of conscience arising out of a hypocritical and compromising go of life, alcoholism and a host of other similar causes, today all over the world nervous debility, insomnia, dullness of intellect, mental disease,

satirists, nymphomania, inborn criminal tendency, suicidal craze, doubtfulness, insanity, epilepsy, cancer, blood pressure, thrombosis and other kindred deadly diseases are spreading like wildfire. In order to save humanity from the infection and spread of such pernicious diseases there is need for a radical change in the thought-current, philosophy of life in their totality in the light of God-centreness, a comprehensive outlook and a scientific realism, and if we are not ready to do all that needs to be done for their thorough solution, then the disaster that is likely to follow the transgression of providential law is inevitable. Of course it is expected that our good sense will prevail and guide us aright. So we shall not die nor shall we kill, rather we shall strive to annihilate death. Then a constant dynamic go flowing from God-intoxicated serviceableness will serve to keep us happily absorbed for all time to come. The thought of decrepitude, disease and death will not at all get any scope to assail our mind. And thus we shall be free from disease and decrepitude and attain immortality and death-defying conscious continuity of memory linking different lives through the flawless observance of the principles of health and hygiene and the revival of eternal memory. And this is precisely what we are destined to achieve.¶

Economics

1 The fundamental factors of economics

The solution of the economic problem is an indispensable necessity at every step of human life. It involves the wants and needs of man and their fulfillment. So labour, efficiency, production, earning, consumption, distribution, exchange, business, commerce, transport, occupation, supply of needs, expenditure, removal of want, social structure, secular welfare, knowledge, research, education, culture, developmental endeavours, ensuring security of life and property, defence, provision, for all sorts of necessary services, in a word the daily affairs of all categories of people, directly and indirectly come within the purview of economics. The two basic factors of economics are nature and man. As there is the necessity for the essential character, qualities and capacities in people required for properly utilizing the resources of nature. If there is not a happy combination of these two factors, national prosperity cannot be ensured. Congenial rivers, climate, rainfall, fertility of land, the flora and fauna, forest and mineral resources, raw materials, favorable geographical position for the development of commerce and industries etc. may be considered to be the gifts of nature. But the favors of nature are not sufficient. We have to take advantage of them; this is the function of man. He does not only take advantage of what is favorable but also possesses the capacity to overcome the impediments of nature and convert them into sources of prosperity by way of managing the evil for good. So it is evident that man's determination, will-power, knowledge, scientific inventions, intelligence, education, practical knack, endurance, industriousness, social structure, organizing ability, adherence to the Ideal and philosophy of life etc. play no small part in his economic development. It should be pour aim and endeavour to improve the economic standard of the masses by progressively promoting these human elements through proper cultivation.

2 Dharma and Economics

We seek to have existential economics i.e. economics which leads to life and growth. The economics which is incompatible with Dharma i.e. principles of life and growth cannot contribute to our real welfare. So what we want is wealth that is consistent with Dharma. This kind of wealth implies the wealth that is obtained by sustaining and nourishing the environment with service. The wealth that is secured by exploitation, dishonesty and corruption cannot be said to be wealth consistent with Dharma. This wealth may be called wealth produced by irreligion. So the stay, stability or growth of this wealth is inevitably hampered. The reason behind this is that the source of our wealth is the larger environment or the society. If we jeopardize the existence of the environment by our own conduct then either it will one day revolt against us, or we shall not get due service and nurture from the environment because of our having weakened it and as a result of this our life, ability and wealth will be seriously affected. So this inconsistency and self-contradictoriness have to be discarded once for all.

3 Wealth and Man

While thinking of wealth we shall have no rivet our attention on man and the well-being of his life as a whole. Life is the gift of God. Wealth is one of the essential ingredients for the fulfillment of life. But it is irrational and self-defeating to sacrifice our being at the altar of mammon. We have no right to surrender ourselves to an inordinate lust for wealth. To do so is to disgrace ourselves and the lord of our life. As we have not this right so also we have no right to injure other's interest, under the obsession of greed for money. We are free and unfettered, in so far as we try to build the base of our life by contributing to the life of others. Providence, the global environment and the cosmic order are our never-failing friends there. If we pursue a reverse course it will not be able to sustain us to the last. Even if we achieve some temporary success, it is sure to have an adverse reaction in the long run. It will not do to forget that falsehood can never gain any thing great. This is just what constitutes the infallible law of history.

4 Proper use of Ability

If the environment is poor and undeveloped, none can enjoy his personal wealth and prosperity for long in an unhampered manner. So every able and wealthy person should so strive that he can make many others able and wealthy by employing his own ability and resources. If he does not raise his environment to his level according to his capacity, the environment will knowingly and unknowingly seek to drag him down to their standard. Of course it is not at all profitable to them. If someone is really efficient others should attempt to imbibe his qualities out of regard for him instead of being jealous of him. He who tries to do so becomes a gainer thereby. But, however, fruitful this principle may be, the efficient cannot shake off his own responsibility on the score of it. It is his duty to regard fully and lovingly encourage and inspire others to improve their lot. If the rich people excite the ego and inferiority complex of the poor people by wounding their sense of self-respect then as their pride brings their own doom so also does it prove to be extremely detrimental to the existential self-development of the poor.

5 The Propitious Use of Individual Liberty

In the economic sphere we are not against individual liberty and individual ownership, but at the same time we do admit that if the economic freedom of the individual creates capitalism, that is only after grabbing profits, and if one's personal prosperity is directed towards exploiting the society then the emergence of a totalitarian form of socialism is inevitable and it will ring the death knell of individual liberty. This also cannot solve the problem if the character of man does not change. Because, if man is wicked he can deprive others of justice by corrupting any system or organizational set-up. So the science which is calculated to make men adjusted and interested in all has to be systematically pursued.

6 Economic Development is dependent on the Environment

As the economic development of every individual and every community is needful for the economic development of the country so also the economic amelioration of the masses of other countries of the world is also essential for the stabilization of our national economy. If any man in any country wants to perpetuate his economic progress he will have to

think in terms of the economic interest of the people belonging to the different countries of the world. So the developed countries will have to seek to develop the underdeveloped countries with service, help and cooperation in their own interest. The underdeveloped countries also will have to do the needful for their own development as also the development of other countries. The more they will endeavour to be self-sufficient and self-self-reliant without depending on others the more will they advance towards success by awakening their inherent potentialities. The more people will do for others and give to others unexpectantly the more efficient will they become. It holds good both in the case of nations as well as individuals. But even if we give to others we should give in such a way as does not let them develop an expectant attitude. Because if any one's expectation, even if improper, is not fulfilled, he invariably becomes inimical.

7 The Fundamental basis of Economic Development

The basic fundamental of economic improvement is an inquisitive serviceable attitude. This evolves man's ability. And the more a man can fulfill the needs of others through his ability, the more does money flow to him. Man becomes profitable by making others profitable. This is the law of divine economy. So everyone will have to exert himself to take an active part in some way or other in the matter of upholding, protecting and nurturing others. But man's capacity spontaneously becomes dynamic in his instinctive work. So serviceable attitude should be channelised in this specific direction. Again, every individual is to be served and nurtured in such a way as enables him to live abundantly and unfold his specific potentialities fully. If this principle is followed, invention, research, creative talent, production, supply of consumer goods, prosperity and happiness etc., will multiply unendingly. In a word if the system of allotting occupations to people on the basis of their hereditary genes is pursued by the social, political and economic structure of the country, that is likely to remove poverty, the unemployment problem, cruel competition and inefficiency etc. to a considerable degree. We have considered at length in the chapter on Varnashram how man can be saved from the clutches of both exploiting capitalism and the liberty-liquidating totalitarian system of state control by curbing the use of huge machinery as far as possible and by introducing small machines and domestic industries according to the

distinctiveness of individual families. So we shall not repeat here those discussions relating to economics that have been done beforehand.

8 The proper development and use of inborn individual potentialities

Our main say is that we cannot succeed in the solution of any problem without a keen and simultaneous attention to comprehensive outlook, scientific attitude, consciousness about reality and all-round well-being. If we are guided by these considerations we cannot dispense with the eternal, universal and scientific fundamental principal of Varnashram in the sphere of national economic planning. Of course there may be scope for difference of opinion as to how those principles can be practically applied in the present age. But it is certain that if we fail to discern the specific tendency, urge, potentiality and ability lying imbedded in the psychological structure of individuals and to engage the same at the right place and in the appropriate work, it will lead to the wastage of the energy of every man and a consequent loss to the society. As a result of this social loss and a psychical sore in the individual arising out of maladaptation of occupation, the balanced production and distribution of necessaries of life are sure to be hampered. As a palpable symptom of this anomaly there emerge a terrific disparity and disaster in the national economy. If any state or society does not make proper arrangement for determining, developing and making proper use of the inherent potentialities of every individual, then that state and society become offenders to the human race and the creator of the Universe. If even one man becomes unsuccessful due to a defective social and political system it also affects the progress of humanity to some degree in an indirect manner. In this context it needs reiteration that as there is a necessity for the existential transformation of the social, political and economic structure of all the countries of the world, so also there is the paramount need for the self-purification and self-reformation of every individual. There are people who take up an uncongenial job under the drive of discontent, avarice and inferiority complex despite having had opportunities for self-development by accepting an occupation in keeping with their individual characteristics. There he is guilty of an offence for depriving himself and the society due to his own whims. The society has every right to interfere in his whimsical go. So the Varnashramic society has declared the act of taking up an occupation that is not consistent with one's inborn instincts as a case of

encroaching on other's occupation and as such has characterized it is a great sin.

9 Mutuality and integration are necessary

To consolidate national economy on a firm foundation what is specially needed is distinctiveness-nurturing national integration, unity and loving inter-interestedness. If a man does not learn to consider man as his own, if people are not inter-interested, if mutual discord predominates and if everyone hampers and imperils the existential interest of others out of greed for money then the basis of national economy is bound to be hampered and shattered. If the industrialist does not look to the existential interest of the labour and if the labour does not look to the existential interest of the industrialist and if a strained relation continues to exist between the employer and the employee or the management and worker then production is sure to be affected. As a consequence of this the employers, the workers and the people are equally inconvenienced. The owners will have to renounce extreme greed and the workers also will have to give up undue demands. If industrial disputes are sought to be settled while keeping the greed of owners and the undue demands of workers uncurbed, then the cost of production and the price of goods will multiply indefinitely. And this will lead to untold sufferings of the masses. But if the people are vitally affected, if they become poor and insolvent, the national economic structure cannot be saved from disaster, however, much a handful of people may get rich at the expense of others. If the people are not solvent, if their resources, ability and purchasing power dwindle, it must be assumed that national economy has become seriously sick. The upper strata of the society stand on the foundation of the lower strata, and if the lower strata are crushed the upper strata are also sure to crash. There will be differences in income according to differences in ability but it will have to be seen that not even a single citizen is deprived of the right to live like a man. There should be provision for the proper employment of every individual. There should be stringent regulations so that the rich may not deceive the government in respect of income tax. The adoption of unfair means by government and non-government officers is to be ruthlessly dealt with. The more the state exchequer does have surplus money, the better. Because, if the state has sufficient money a large portion of it may be employed in developing the efficiency and amenities of people. Every welfare state exerts itself to raise the standard of living of

the masses. In this context we like to emphasize that efforts are to be made so that man may be elevated both morally and materially. If one of these aspects is over-stressed to the neglect of the other, it will lead to the frustration of the fundamental purpose.

10 Resistance to evil

Whether a man be a proprietor or a worker, a landlord, big landlord or a cultivator, all will have to change their outlook today. It is our resolve that all of us will collectively try to live well. Nobody has any right to live at the expense of another. That attempt is bad and wrong. We shall have to resist and oppose it with a propitious motive. If any single individual is oppressed wrongly, others will have to stand behind him. To allow another's or one's own existential right to be jeopardized without offering any resistance means to give the antisocial force scope to gain momentum and to invite dangers for ourselves as well as others. "He who does wrong or tolerates wrong is burnt like straw by divine wrath". "Consider him to be a friend who molests your enemy without being asked by you to do so". It is just an essential feature of loving integration of which we were speaking. To keep the interest of every one unaffected, as mutual existential effort is needful so also is badly needed an uncompromising evil-resisting valour. Of course though we shall hate guilt, we shall never hate the guilty. It will be our endeavour to effect adjustment, harmony, solution, friendly tie and inter-interestedness as far as possible. The basic fact is that if we do not develop the habit of considering the existential interest of the larger society as an integral part of our self-interest and if we do not undertake active responsibility to protect that wide interest, then as a result of our antisocial indifference and irresponsibility the very basis of our individual economic and material interest is shaken. Even if we remain unconcerned about the interest of the animals and plants that also creates hindrance in the path of our self-preservation. We should not forget that without divine consciousness it is not possible to achieve a thorough solution of the economic problems of the individual, nation and the world while maintaining a narrow consciousness characterized by selfish-obsessions.

11 The Cultivation of Self-Reliance

If the national economy of a country becomes dependent on other countries without being self-reliant as far as possible, if a country has to depend on foreign loan, foreign aid and foreign commodities at every step,

then not only is its economy crippled but also it becomes difficult for the country to keep its independence unfettered in respect of internal administration and foreign policy due to various kinds of obligations and pressures from out side. "Every thing that is under our control leads to happiness and every thing that is dependent on others leads to misery." We cannot do without rousing our own strength. What are needed are grim determination, ardous labour and the tendency of not depending on others as far as possible. We shall have to strive to increase production, boost export and earn sufficient foreign-exchange for purchasing necessary machinery for our industrial development; of course the more we can manufacture the machines required for agriculture and industry in our own country the more preferable it is. We shall have to step up the production of atomic-power, water-power, steam-power, oil-power, wind-power and electricity and make profitable use of the same in our agriculture and industries. India is primarily an agricultural country. But even now our agriculture is back-dated, devoid of the knowledge of modern science and dependent on the vagaries of nature. So we shall have to make proper provisions for superior qualities of seeds, good fertilizer, agricultural implements, better stock of cattle, scientific mode of cultivation, proper irrigation, agricultural loan, insecticides, preservation of cereals etc., the training of farmers about installations of cold storages, reclamation of cultivable wastes, selling the agricultural products at a fair price etc., for the development of our agriculture. We shall have to see that landless cultivators may own lands of their own. That will augment their interest in agriculture and consequently production will also increase. Wherever possible arrangements will have to be made for introducing agriculture, industry and business and the purchase and sale of agricultural and industrial products on a co-operative basis to be initiated by private individuals.

12 Our duties

We shall have to improve agriculture and at the same time try to introduce and develop agricultural industries. Those economic institutions that need to be under state control should be nationalized but scope should be widened for pursuit of agriculture, industry, business and commerce by individuals and co-operative bodies. Moreover provisions should be made for the balanced development of villages and towns. If the lakhs of villages of India are not developed and organized thoroughly there

can be no improvement of national economy. Villages should be reconstructed for the transformation of rural economies in keeping with the advancement of modern times. We should be vigilant that production is increased, the standard of our products is improved, the system of distribution becomes perfect, the price of commodities gets cheaper and remains stable, the value of money does not depreciate, inflation may not occur, the purchasing power of the masses is enhanced, the volume of import decreases, exports may be boosted, the ability and efficiency of people are not allowed to be unutilized or misused; deficit budget may be avoided ; peace, order, security and rule of law prevail in the country; the avenues of honest and independent earning remain open; proper modernization is adopted by removing all sorts of backwardness; no want of food grains and consumer goods takes place; the number of unemployed people does not multiply as a result of arbitrary retrenchment, lay off, lock out, closure and automation etc., production is not hampered by strikes, go-slow tactics and gherao on flimsy grounds; saving and building of capital are encouraged; national income is augmented; the over-rigorous measures of the government or the selfish motives and whims of government officers may not hamper the proper expansion of agriculture, industry and commerce; black marketing is not allowed to go on; the rich may not amass excessive money and the poor may not become poorer; the ceiling of personal wealth and property is fixed up; the entire economic power may not be centralized in the hands of a few people or the state; small and medium industries may go on multiplying; disparity of wealth is reduced, the majority of people is enabled to stand on their own lands, capital, ability and distinctive hereditary occupation without having to depend on others; roads, rivers, canals and all kinds of transport are developed; none can endanger others by exploiting or oppressing them or by taking advantage of their misery; domestic industries are introduced in families by decentralizing big industries wherever it is practicable; all types of healthy endeavours are given due to recognition; the scope for vocational education is enlarged; idleness, luxury, a parasitic way of life, aversion to life and indolent fatalism find no place in the society; black-money or black-gold may not be kept hidden in any national or foreign bank; the profiteers are not allowed to hoard necessary commodities in an illegal manner; development-oriented knowledge, research and pursuits are encouraged; Dharma, culture, distinctiveness-nurturing, fulfilling existential elements are sustained and made to grow; scientific talents of

our country may not have to settle permanently in foreign countries; special talents get all facilities for unfurling their native genius; the quality of public health is sought to be heightened and all other steps are taken properly to consolidate national economy on an enduring foundation.

If we can go on with a keen eye to all these points, then a stable base may be built up for the economic development of the individual and the collective body. It is to be remembered that poverty and the unemployment problem are no irremediable and inevitable realities of life. These are man-made social crimes and curses, the abler people of the society can have no reasons for self-complaisance till these evils are eliminated entirely. Not to attempt to raise the fallen is to allow ourselves to be imperceptibly pulled downwards by them. In this context it is also necessary to mention that the improvement of ability, character and economic condition of the nation as a whole is impossible while ignoring proper marriage and eugenics. We have already stated that along with developing our national economy we shall have to extend proper help and co-operation in a judicious manner to all other nations in enabling them to achieve economic development. We live in an undivided world, so under these objective conditions proper help to others becomes the source of our future good.

13 National economy should be helpful to the unfoldment of the individual

The all-round development of every individual is the ultimate goal and mission pf the society. So no individual should be used as a tool for serving some political, social or economic end alone. In the social scheme he will have to take up his specific responsibility and duty and discharge them faithfully and he will have to play his own role in his rightful place, but the whole thing has to be so adjusted that everything becomes helpful to his self-realization. We have no right to frame an economic structure by transgressing this supreme goal of life. In the economic sphere we shall have to be mindful of the twin-points that to subsist by fulfilling our physical needs alone does not constitute the whole of our life nor can we achieve the nobler ends of our life without being able to maintain our existence by fulfilling our physical need. The individual being has not been created for being a commodity of sacrifice at the sacrificial post of slavery to the state, the society, the organization, the family, the productive machinery and mammon. But as a servant of God he is a voluntary servant

to all. In every sphere existential freedom flowing from emancipation from obsession of complexes is what is enlivening to him and this freedom ever causes good to himself and others and never indulges in doing evil to himself or anyone else. Even in the economic domain it will have to be seen that every individual may enjoy freedom, consistent with social welfare and that his antisocial move may be checked right at its beginning. For this governmental punishment is not enough and there is need for social chastisement too. As it is a God-given responsibility for us to protect ourselves and our environment so also it is a providential responsibility on us that we should strive to curb and control ourselves and our environment whenever any deviating drive tries to overtake us. If we do not perform this divine duty with all devotion, the gravity of our offence to God, the society and our ownself will go on intensifying from day to day.

14 The Inception of Rebellion

Every man has the right to live. To establish this right he will have to serve the society as far as possible through the medium of labour according to his ability. He can live at the cost of his service. Where man does not get the opportunity of maintaining his life in spite of his maximum labour and service or where he does not find any scope to employ his capacity for industry despite his active will to do so, it is to be presumed that there are serious defects in the existing social structure. If the political and social leaders do not try to remove the fundamental defects existing in the social structure, the people are compelled to resort to agitation, rebellion, revolution or corruption out of an urge to maintain their existence. It is very essential to restructure national economy in such a fashion as does not create the necessity for taking such extreme steps. But it is a fact that though classification of society on the basis of money is unnecessary and harmful, still the classification of society on the basis of distinctiveness and inborn instinct and the mutual love and co-operation of the different social groups are indispensable for the welfare and progress of the society as a whole.

15 The Desirable Conduct of the Rich and the Poor

It is superfluous to say that if the rich out of their own sense of responsibility try to improve the lot of the poor by employing their money in constructive and productive welfare schemes and if the poor attempt to

rise in life honestly by augmenting their labour, qualities and ability instead of yielding to dishonesty and jealousy, then love and harmony can be easily established in the society to the elimination of discord and hatred and national wealth may also go on growing.

16 Revolution on the Basis of Self-less Service

If economic revolution is to be brought about it should be done in a manner so that people become inter-interested and bring in a flux of mutual service and nurture in the society. Let none allow another to be miserable, poor, indolent, ungrateful, inefficient, unsympathetic, averse to service, exploiting, devoid of social consciousness, or antisocial, selfish, diffident about himself, distressed or helpless, morally low or materially backward. Every one should be ever-active and vigilant like an untiring sentinel in spontaneously fulfilling the self-imposed duties and obligations of upholding, protecting and nurturing others and offering resistance to evil. This divine programme should not be allowed to remain confined to the limits of any particular society or country but it has to be spread all over the world.

17Meaningful Reorganization of Economy

Economics is not a subject isolated and divorced from the whole of life. Many things are intimately related to it. It has to be reorganized perfectly in a total perspective viewing it from different stand-points. So we shall have to make agriculture, industry, commerce and all sorts of economic activities and transactions progressive and flawless by a proper and coordinated application of philosophy, history, geography, economics, physiology, psychology, sociology, anthropology, ethnology, biology, heredity, eugenics, theory of evolution, ecology, politics, ethics, pure natural sciences, applied sciences, technology, planning, organizational technique, active concentric education according to individual characteristics etc. As we shall have to seek to increase production by the aid of science and technology so also we shall have to raise the economic standard of the masses very fast. We are in favour of socialism but it is to be based on existential individual liberty and allegiance to a distinctiveness-nurturing fulfilling seer. Such a socialistic economy is calculated to effect

simultaneous spirituo-material progress of the individual and the community.

18 Habits, Behaviour, Character, Devotion and Economics

Here we shall discuss some necessary details that are connected with economics. It is generally found that people who are not true to their words, who are ungrateful, who break their promises, who are not devoted to truth, who do not appreciate the value of time, who are irresponsible and undependable, who are very eager to borrow but reluctant to pay back, who are habitually forgetful, whose thoughts , habits, activities, income expenditure and accounts are disorderly and defective, whose expenses are not meaningful, profitable and beneficial, who are extravagant, idle and fussy, who spend their time in the luxury of inactive ambitious tall-talks and unrealistic plannings, who are over-sensitive, who are over-sensitive, who cannot undergo the least sacrifice for others, who find delight in hurting people's sentiments, who cannot maintain existential harmony with other people, who are arrogant, angry and envious can never achieve proper success in their domestic, social and economic life despite the possession of many other good traits. So getting rid of bad habits and formation of good habits i.e., self- economic problems. That is why Sri Sri Thakur has said "want is caused by defects in our nature but wealth flows from good acts". "It is very evident that want can be removed by improving out natural qualities". It is very good to foster the habit and spirit of service and charity in children from their very infancy. This urge gradually makes them efficient in earning. We have already pointed out how very unfailingly effective is the habit of observing Matribhriti, Pitribhriti and Istabhriti in this respect. Sri Sri Thakur also says "Man and not money is your own, earn men to the best of your ability". If we succeed in winning quite a good number of people we get the opportunity of being well-established in the economic and other spheres of life through their active love, service and co-operation. This result cannot be achieved if we serve them with selfish expectations. Their ability and unselfish serving attitude can be properly unfolded if we are able to infuse Dharma i.e., devotion to the Ideal and Ideal-centric serviceable attitude in them through our own conduct. And when this is accomplished we along with others are likely to be benefitted by them. Man can advance towards integrated self-expansion by being a living source of concentric social welfare through the process of

propagation of real Dharma. In this way people become inter-interested with an Ideal-centric feeling of mutual relationship and mutual distribution of distinctive service. This spontaneous serviceable solid expansive integration invariably brings in an inundation of economic plentitude in due course.

19Increase of Population and Economics

Now days in context with economic problems of India very often mention is made of explosion of population and to remedy it adoption of family planning is emphasized. It is a different point whether or not the adoption of an artificial system of family planning is advisable. Anyway, it is indisputable that the population should increase in keeping with available provisions for dwelling place, food, clothing, education, occupation, health and transport etc. But it is also to be remembered that if proper use is made of the natural resources, human resources, economic resources, mechanical resources and scientific resources of India with an eye to social welfare to the elimination of narrow selfishness of individuals, then India can make tremendous onward strides in the economic field even with the burden of such a vast population.

20Corrective and Organizational Efforts are Needed

We always make everyone but ourselves responsible for our difficulties. We shall have to discard this unprofitable habit. Through self-analysis we shall have to detect our own defects and rectify them and along with that we are to try to free others from their defects. We shall not profit by accusing one another and by creating unnecessary bitterness. We shall have to arrange it so that the government, the public, the owner, the labour, the businessman, the customer, the high and low, the rich and the poor do their respective duties and also induce and inspire others to do the same. It is superfluous to mention that wealth is created by collective action. Wranglings never produce any wealth. So we shall have to make ourselves responsible for the prosperity of ourselves and our environment and engage ourselves in a determined manner in doing the needful, being alive to existential nurture and evil-resisting efforts. The more the number of people endowed wit such an attitude and go of life will increase and the more they will carry on their efforts in an organized way, the more will

individuals and the collective body be exuberant. The creation of such a constructive optimistic atmosphere is extremely necessary for the up-lift of the masses. A destructive, pessimistic attitude and atmosphere, mutual disregard and disbelief can never arouse energy, joyfulness and propitious efforts. If we seek to invoke economic welfare we have first of all to dispel the inherent obstacles that we ourselves have nourished and cherished so long. Such a campaign of tremendous love and well-doing has to be launched as can easily digest the poison of other people's hatred and continue its course with an unabated momentum.

21 Ideal-Attuned works Broadens the Path to Wealth and God-realisation

As people are the producers of wealth so also are they the enjoyers of wealth. The ultimate goal of economics is welfare of man, but if he considers wealth to be the be-all and end-all of human welfare is affected at every step. The well-being, peace, joy and good for which we undertake economic enterprises are sacrificed at the altar of our own obsessions. Moreover, the obsession of material attachment often eclipses our intelligence, discrimination, serviceable attitude, active habits and knack of work. So this obsession eventually causes hindrance in acquiring wealth. That is why we should be absorbed in Ideal-centric unattached service and activity so that we may consistently and successfully pursue economic endeavours. This is called Karma-Yoga (the path of detached work with a view to attain self-realization). And Yoga or communion is the secret of works. Work with the purpose of maintaining communion with God widens the path to wealth does not lead us astray. There remains no conflict between fulfilling material and spiritual needs. Through a concentric effort both these things are attained at one and the same time. Both of them become mutually fulfilling and lovingly embrace us unitedly. This is the great manifestation off all-fulfilling divine economy.

If we do not forget this sublime character of economics, we shall be able to keep our spiritual development unaffected and progressive even while enjoying the sweetest fruits of this scientific and technological age. Materialism or technocracy will not succeed in converting us into fiends or mere robots, on the contrary, being invested with a spiritual glory, we shall be able to stand above it and make a propitious adjustment and use of the

same. And for this reason we shall have constantly to remember the following illumining wise message of Chanakya:-
"*Dharma is the source of happiness,*
resourcefulness is the source of Dharma,
behind resourcefulness there lies the kingdom,
kingdom or state is the out-come of self-control,
submission is at the root of self-conquest,
submissiveness flows from service to the great,
and through knowledge sprouts from service to the great".

Literature, Arts and Science

1 The Meaning of Literature and Arts

"Literature reflects a subject, a thing or an affair in a relishing manner and depicts the form of ideas and feeling resulting there-from in language and makes it resonates in others by exciting in them an enrapturing interest. This is the essence of the life of literature. And the degree to which it is beautiful and conductive to welfare it is valuable to that extent. The essence of arts also lies herein". Man is a conscious

creature but his consciousness is excited in contact with the external world. The more elevated his internal world is, the more sublime ideas are roused in his mind by the impulses of the external world. Again, the more the idea is emotionally charged, keen and intense, the more it becomes ardent for self-expression. And the coherent beautiful and appealing expression of the idea or feeling is called literature or art. When it expresses itself through the medium of language and rhythm, it is called literature; through the medium of tune, measure and key-notes it becomes music; when it finds expression in and through the use of the colour and brush it is painting. In this way due to the difference of vehicles of expression, dance, different kinds of musical instruments and instrumental music, histrionic arts, oratory, sculpture, architecture and varieties of fine arts are evolved. The original source and the final goal of all of them are the same. Literature and arts are born out of an endeavour to impart to others in an attractive manner the vital vibrations of the unique feelings and emotions that move our inner being.

2 Literature and Arts are the Manifestations of Existence, Consciousness and Bliss

Man is endowed with a creative faculty and an urge for self-expression. He has an innate hankering for beauty. He wants to give shape to it in and through his own creations. He finds delight in it and the successful creative efforts remove the callousness and irresponsiveness of others and afford delight to them. Every individual is an embodiment of existence, consciousness and bliss in his own way. These are the elements that he is hungry for. The business of his life lies in securing these. Genuine literature and arts provide nurture to existence, consciousness and bliss. So they are so dear to people and so much sought for heartily.

3 The Conflict between Idealism and Realism is Meaningless

Literature and arts are the expression of truth, goodness and beauty. In this context, people raise the question of the conflict that exists between Idealism and realism. But in fact this conflict is unfounded and meaningless. Because, the thinking, contemplation and imagination of the artist or creative genius cannot function to the exclusion of reality. Again, an exact reproduction of the reality divorced from the mental contribution

of the creative artist is not fit to be considered as a work of art. The artist manipulates and reflects his feelings and thoughts by selecting and rejecting elements from among aspects of reality according to the guidance and inspiration emanating from his outlook and psychical mood. His taste, tendency, philosophy of life, belief, conception, thoughts, ideas, imagination and guiding complex etc, cannot be mirrored in and thought what he creates. Here he is an Idealist but his idealism is conditioned by his inherent nature. "A man comes to be like the object in which he places his regard". Again, a great Ideal is not also a figment of imagination or something unreal. It has a living embodiment. A real manifestation of the same can be found in a particular person. Further, out of regard for him his traits may be gradually imbibed by others. In vies of this the conflict between Idealism and realism is irrational.

4 The Claim of Art and the Claim of Life are not Contradictory

In the name of realism some people indulge in portraying the ugliness and aberrations of the society in a naked manner. We do not mean to say that there is no room for those things in literature and art. Both good and evil, light and darkness have their appropriate place in life. It does not lea to any flaw or fault if some thing is properly focused in the perspective of totality. The impetuosity and morbidity of passions are really existent. But this does not constitute the whole of a reality. Wherever there is life there invariably persists a natural law of life which consists in an urge to exist. This is also a hard fact of life. But if perversion alone is painted attractively without showing any regard to this supreme truth of life and by withholding it from view, that sickens both art and life. If an artist has an obsession for distortion and if he employs his artistic talent for transmitting his obsessed outlook, he should be called an enemy of society as also an enemy of art. If an artist instead of luxuriating in perversions, dispassionately depicts the nature of perversions like a true seer and creator and at the same time shows how an unknown urge for regaining normalcy constantly operates in man and seeks to goad him towards goodness with an unimpeded drive that satisfies man's aesthetic thirst and existential urge simultaneously. The claims of art and life are not at all contradictory; there is a deep harmony between them. If art does not unfold the mystery of life, does not express the truths of life, does not serve life, does not help in creating a healthy atmosphere, and does not

embody constructive suggestions to turn pernicious elements of life into supremely propitious factors, then it is an utter failure. It is to be remembered that passion is a servant of life. It is not inherently bad. We shall have to accept it as natural by discarding our unhealthy inclination or aversion towards it. The artist will have to realize that the suppression of and slavery to them is an act consistent with Dharma. Art is an unprejudiced and unshackled expression of life. Art is held to be valuable in so far as it broadens and deepens the concept and enjoyment of our life. It is needless to say that literature also is one of the fine arts. As man is the creator of art, so also, art is meant for man. No great art can come into being without a vigorous love for life and the world. Where art transgresses the norms of social consciousness and human welfare and induces man to embrace deterioration and death, it unknowingly digs its own grave. For if man is annihilated what will be so doing? Then who will preserve and sustain the contributions of art that have accumulated through centuries? Who will create new art? Who will enjoy artistic creation?

5 Literature Springs from Inspiration and not from a Spirit of Propaganda

But we do not want that art should be converted into an instrument for teaching moral lessons or propaganda in favour of or against some person or doctrine. Such motivation does not allow art to be spontaneous. Artificially, lifelessness and patch-work invariably invade it. The central vital current that permeates and animates the varied parts of a work of art and lends it an integrated lively aesthetic form is always missing in laboured works of art. So it can hardly make an appeal to man. Motivated art is totally unsuccessful both as an art and also as an effective means to serve the desired end. So it has no place in the domain of art. Then should not art convey any message? Should it not seek to make some covert truth palpable to us? Yes, it will certainly do so. But how? If the artist realizes any truth with his whole being and becomes identified with it then it must find spontaneous expression in his creation. In this way the work of a literary artist cannot but be coloured by his inmost thoughts and feelings. The intimate experience, realisation and conviction that are naturally reflected in the writer's writings cannot be said to be motivated. When the creator gives shape to his urge for self-expression being impelled by an

inherent inspiration and an unaccountable sense of joy, usually this kind of creation welling up from one's heart has an irresistible appeal to man. Naturally it becomes life-giving, pleasurable, beneficial, relishable, captivating and lovely. Because, it is as if the supreme creator possesses him for the time being and uses him as an instrument for providing nectarine nutrient to the world. The egoistic consciousness of the artist is silent and passive here, as if he is simply an instrument and medium. Any artist of a superb order is, therefore, the upholder, carrier and sculptor of a super-mundane inspiration. He has also need for profound cultivation but that is primarily meant for self-preparation, purification of his personal receptacle, removal of his inertia and release of the fountainhead of his higher inspiration.

6 Literature and Science are mutually fulfilling

The relation between science and literature is very intimate. Those who have no unbiased, uncoloured, undistorted and precise acquaintance with nature, man, environment, subjects, objects and affairs i.e., who do not possess an objective and exact knowledge and conception cannot write very effectively, whatever other equipments they may have because, those who have an incorrect knowledge about things have a clumsy conception and as such their representation also becomes incoherent. When a man is scientifically minded, he develops a normal inclination towards attaining an undistorted knowledge of objects i.e., objective knowledge. If a man does not have an intimate, intense, flawless, detailed knowledge about an object, he cannot possibly establish a personal cordial relationship with it by penetrating into the core of the same. The deepest mystery underlying an object is not unfolded to us till we develop an intense interest in it. When our unselfish interest is roused about anything, we invariably observe, understand and grasp it analytically and synthetically with all attention. It may not be able to unravel the deepest truth about it. But without this external acquaintance it is not possible to have an intimate understanding about things. If we desire to have a thorough idea about the different aspects of a thing, we need to have a scientific knowledge about it. The more the knowledge is solid and sound the more effectively we can grasp the internal ideational vibrations of it. If we enter straightway into the delightful region of aesthetic emotions and feelings to the willful neglect of an objective and scientific approach to things, and engage

ourselves in artistic pursuits with an unsteady, unenlightened rootless emotional upsurge, then that temporary wave of enthusiasm will be shortly swept away, there being no solid and capacious basis and stay for it. This sort of creative work will be hollow and bereft of any real substance. Of course it cannot be said that scientific knowledge is likely to foster literary talent. But it is an undeniable fact that grounding in science helps the talented litterateur a lot in unfolding his talent. If a poet has sufficient knowledge of science it serves to nourish his poetic talent instead of affecting it badly. He can give a poetic representation of science and can also set forth his poetic themes in the light of science. That simultaneously benefits prose, poetry, science and the society.

7 Literature and Language

The medium of the litterateur is language. So if his knowledge of language is not accurate and profound, literature can never be enriched. One of the basic factors of knowledge of language is precise conception about the meaning or intent of words. In this regard knowledge should be had about both the root meaning of words and various effective applications of the word in literature. This serves to add to the precision, power and beauty of language.

8 Self-preparation and extraordinary contribution of the litterateur

The literature should have enormous practical experience, clear conception and sympathy. Book learning can never be equated with practical experience. In the literature flowing from book-learning alone there is not found the touch of a magic wand that can usher in a tidal wave of vital powers in a dying man. So if the literature dwells in the domain of ideas alone being cut off from a responsible active life that does not serve to swell the wealth of his experience of and acquaintance with life. As a result of this literature also gradually becomes lifeless and artificial. There is special need for profound emotions and feelings in the sphere of literature. Because, emotion and feeling invoke a fresh, lively, vibrant and original quality of expression. But emotion devoid of reason is blind. It dwindles power of judgment and the glow of intelligence. So along with emotion the litterateur should possess an unobsessed reasoning faculty

that enables him to gain a clear existential conception of things. Again, it cannot be adequately described as to hoe much his consciousness gets expanded by the impact of a keen sense of sympathy and compassion. It is this that can slowly but surely elevate him to the region of a feeling of identification with the universe. Then the joy and agony, happiness and misery, of all things and beings, of nature and the world serve to vibrate the deepest chord of his being, rousing a corresponding sensation therein. Thus the incomprehensible mysteries of the human mind and the inarticulate dumb message of nature become revealed to him in an eloquent manner. And he brings the subtlest perceptions of the deepest regions of truth to the doors of our sensations by gracefully embodying them in colour, smell, tune, rhythm, as also aesthetic and emotional form. In this way he seeks to permeate humanity with a supreme bliss by inundating the world with the flow of a divine light and joy through the portrayal of the varied superb forms lying latent in the bosom of the Infinite. Thus we become revitalized in touch with the elixir of life provided by creative writers.

9 Literature brings an ever fresh relishing sensation in life

The litterateur not only presents a subtle and unknown world in a palpable, pleasurable form but he shows the familiar world and life that appear to be agonizing, trifling, small, insipid and gross due to our day to day hide bound habits, interfusing them with a unique glorious light. That makes our dry life delicious. We learn to see and enjoy the familiar old monotonous life and the world with a new outlook. As if everything acquires an uncommon value. It is just like the delight that flows from a new discovery and a new realisation. Thus the litterateur helps man in achieving higher realizations. Man has an inherent longing for witnessing the varied images of his internal and external life as also the entire world. There is such a powerful search-light in the litterateur's mind eye as a result of which many things that escape our attention make themselves felt by him with a new import, appeal and beauty. He is the painter of this life and the world that are endowed with infinite varieties, so man's desire to see newer and newer spectacles of the unending variegated procession of

life is satisfied by reading good literature. Moreover, in our mind many inarticulate, dumb thoughts and feelings pant for proper manifestation. Often they are stifled due to want of proper environmental nurture but many of the lost thoughts and feelings of ordinary people find an eloquent expression in the works of a creative litterateur due to his luminous consciousness and lucid power of expression. So in contact with good literature man finds the missing links of his dormant spiritual and mental life. In this respect there is hardly anything comparable with the contribution of art, literature and poetry so far as evolution of the human mind is concerned. Through the impact of it man unconsciously starts attaining excellence through a normal liking for things that are sublime.

10 Literature and National Life

If a literature takes shelter in a world of imagination out of an escapist mentality being indifferent to the conflicts, problems, agonies, pains and degeneracy of contemporary life and society, it is an unpardonable offence on his part. Because aversion to life and society is not the sign of a healthy and vigorous mentality. Artistic luxury, cut off from the moorings of reality may be a sort of addiction but it is never a serious pursuit of art. As he will have to depict a true picture of the current society and the world so also he will have to provide suggestions for transforming the same. But it is an admitted fact that in order to understand the trend of contemporary life and society. He should possess a historical perspective. If the present time is not viewed in the perspective of the perennial current of Dharma, culture and tradition flowing in the country for many many centuries, then it cannot be properly apprehended nor can it be directed towards fruitful channels. If someone likes to develop a deep sense of life he is required to dive deep in the ocean of the past precious history of the nation. He will have to forge an intimate and cordial tie with it. This is the very source of inspiration. He will have to be steadily rooted in it and assimilate other propitious elements from wherever they may be had on the basis of his own stay. This is the way to solution of problems. So if a litterateur is mindful about effecting good he will have to build himself in this way. Otherwise there is no knowing as to where he will be swept away by the craze of times. If he has no regard for the indigenous vibrant socio-cultural life of the nation, if he is actuated by a destructive outlook due to a negative and irreverent attitude towards life, if

he is not inspired by a positive belief or constructive imagination that is likely to be complimentary to the national distinctiveness, then his writings are likely to create a void in the mental world of the people. There are people who consider the idea of preserving national distinctiveness as an indication of narrowness.

11 National Characteristic and Universality

But the distinctiveness-nurturing attitude is never a sign of narrowness nor is it opposed to universality. If the litterateur dreams of establishing universality by destroying national, social and individual distinctiveness due to an inferiority complex, it will be entirely unrealistic. What is desirable is unity combined with distinctiveness and variety and variety and distinctiveness strung on the thread of unity. But if any writer wants to perpetuate anti-existential prejudices in the garb of maintaining distinctiveness, it should by no means be supported.

12 Literature will provide Inspiration for Success, Life and Expansion

Genuine literature fortifies man with hope, encouragement and inspiration. The mission of literature is transmission of strength and joy. It should resonate with the ringing message of will, effort and struggle for existence. There are many mistakes, frustrations, disunions and discomfitures in the life of the man. If literature is a mirror of life, then there must be place for these things in literature. But above all if it does not infuse an indomitable determination, will-power and conviction to win victory in life by conquering all oppositions, if it makes fallen men more despondent and depressed, if it does not provide strength for combating evils, then it is open to doubt as to how far helpful it is to the struggling humanity aspiring after life. So the tragic literature that invariably excites hopelessness, depression and will to death should by all means be discouraged. Let literature provide such an inextinguishable enthusiasm and inspiration as does not allow man to die or kill, rather incites him to remove all barriers lying in the path of immortality by doing away with death. That literature can be called creative literature by the influence of

which the lamp of every individual's life flares up and human life and human society become evolved in a novel fashion. There is no doubt that literature will be influenced by the environment but that is the best literature which can transform the environment in a desirable way by dispelling all its weariness and exhaustion. The fulfillment of literature lies in making the onward march of light undeterred by vanquishing the forces of darkness.

13 Interest in Literature Awakens the Power of Love

Every individual consciousness consciously and unconsciously seeks to be transformed into universal consciousness. He wants to expand himself among all and to feel all within himself. He likes to embrace infinite varieties of the mental world, the external world and nature in his own bosom with a loving friendly caress. Because, he discovers himself anew in contact with every new thing. In the world none is unrelated to any one. All are deeply and inextricably inter-related. So in his heart of hearts every one is afflicted by the pangs of separation from every other individual. The being of every one wants to establish a link of love with every one else. There is no end to the hindrances in the fulfillment of this eager desire in this matter-of-fact world. Man's love ultimately gets dried up as a result of the cruelty of society and thousands of artificial barriers. But in the world of literature man can feel all people of the entire world as his own men. When he tastes of this liberal, friendly relationship with all through literature, his pent up feeling of love is released and energized tremendously. In this way love of literature kindles our power of love and sweetens all human relationships all the more.

14 The Influence of Literature

Literature makes the life of man enriched, enjoyable and balanced by providing and representing all sorts of emotions. It causes man to smile, to weep, to dance, to sing, to be enraptured, to be full of sweetness, to think, to be soothed, pacified, charmed, and moved, to be active, to be merged and to be changed radically. The consort like counsel of literature gets penetrated into the core of human heart. The infallible magic influence of powerful literature operates irresistibly behind the epoch-making movements and revolutions of the world. The impact of epics in moulding

national life is incomparable. The more we think of the tremendous silent influence of literature the more amazed do we become. For this reason those who create good literature deserve our adoration. It is difficult to make an adequate evaluation of the service they render to society. So reading, teaching and cultivation of sublime literature should form an essential part of all kinds of education. It conspicuously helps the harmonious development of all human faculties.

15 Literature unmasks all Deceptive Falsehoods

One of the main functions of literature is to expose all social wrongs, oppressions, snobberies, hypocrisies, fake shows, fraud, civilized savageries, deceptive philosophies, indirect exploitation and corruption, malexplanation of Dharma and culture etc. and thus to save people from deceits and delusions. If the writer unfolds the real nature of the covert enemies of the society and makes people cautions of them, it can benefit the society immensely. Satire, sarcasm, irony and criticism are inseparable parts of literature. When man's consciousness and conscience become paralyzed, it is necessary to administer electric shocks to bring them to their senses. But it should also be seasoned with moderation and gracefulness consistent with justice. If he can illustrate the principle—"Hate Sin and not the sinner," then it becomes a consummate art.

16 Literature should provide Inspiration, Knowledge, and Food for all forms of Healthy Emotional Needs

We have spoken about the superiority of inspiring literature but the need for literature promoting knowledge should not be ignored. The more the thinking power, the power of judgment and analysis, knowledge about theories and facts, wealth of varied ideas etc. are increased, the more newer and newer horizons of life flash before our eyes. So if the volume of literary treatises embodying profound thought-provoking ideas does not increase proportionately along with short stories, novels, dramas, poetry etc. then the faculty of serious thinking gradually dwindles in the nation owing to want of proper nurture. Simultaneously light and innocent humorous literature should also be encouraged. In a word the balanced development of literature catering to different tastes, temperaments, emotions, psychical frames and intellectual levels is what is desirable.

17 The Way to the Progress of National Literature

The business of literature consists in giving expression to the truths of life and in releasing enlivening emotions and sentiments of people. There is no limit to the vastness, intricacies, mysteries, immensities and transitions of the internal and external world of man. In the museum of world-literature up till now many a portrait of the human life has been collected. Still even a fractional part of the life of man has not yet been reproduced. Because human life is unending and there is no cessation anywhere. Every individual himself constitutes an infinite universe. He is unique, unparalleled and inexhaustible; in fact he is a wonder of the world. It is almost impossible to lay bare all the facts relating to the mind of a single man. So if national literature has to be enriched, the inmost ideas, thoughts, feelings, aspirations, imaginations, contemplations, fears, conflicts, struggles, successes, failures, desires and anguishes of all sections and strata of the people composing the nation should be elegantly depicted in literature. No class or no stratum of the society is negligible. The society is combination of all. If we seek to understand the meaning and core of life we shall have to ransack every place. We shall have to penetrate in to the nature of life and comprehensions of life are to be considered as a kind of devout pursuit. Whenever we associate with anyone with an ingenuous mind breaking open the shell of our own ego, we find that we get something new from him. Of course, the more deeply and comprehensively the literature comes to discover and know himself, the easier does it become for him to understand others properly. So he should not confine himself to the narrow limits of the educated, refined, cultured, aristocratic and middle class people of the society alone. He will have to take up the responsibility of reproducing an all-sided image of the poor, uneducated, oppressed and undone masses as also superman by developing an intense and intimate acquaintance with their whole life. He should possess a heart-felt compassion, analytical intellect and an outlook that seeks to resolve complications. Otherwise if he views everything through the spectacles of any ideology, then his coloured vision may not be able to hold up a true representation of people before our eyes. But the eternal Dharma of man is not an ideology, it is simply the dynamic go of life towards a richer synthesis, a complete life, a perfect manhood ; and this embodiment of Dharma is called the Ideal. Active attachment to such

an Ideal endows him with the capacity of visualizing and imparting the truth. But this presentation of truth is not a soulless affair; it is invariably accompanied by a candidness that pulsates with an intense heart-felt sympathy. So it invariably moves man by the transmission of an emotional thrill.

18 Devotion, Faith and Literature

He who has an insight into the beauty and mystery of life cannot but love God who symbolizes the very essence of everything. If a man is possessed by love of God he can spontaneously transmit devotion and faith to others. Devotion and faith save man from the clutches of Satan and produce immeasurable happiness, peace, satisfaction and well-being for all, including self. So if a litterateur is lover of God, along with all other ideas and emotions, faith and devotion are also disseminated through his writings. As it serves to make his literature divinely charged so also it provides the human society the impulse to be anointed with bliss. Devotional pursuit is never opposed to literary pursuit, rather they are complementary. Because love of man, nature and beauty that constitutes the very living fountain of literature is accentuated and perfected by the magic touch of genuine devotion and faith. The more the litterateur appreciates this truth, the better. But it is also an admitted fact that every one's nature goes its own way. Its course cannot be altered in an artificial way. He is a fortunate litterateur who has a normal devotional temperament along with a high literary talent. This happy combination operates like an ideal amalgam.

19 Literature and the Unfoldment of the complicated Truth of Life

The litterateur should have discerning eyes so that he may discover the goodness underlying things. The affairs of the world are very complex and enigmatic. Man cannot be purified and perfect as also endowed with intimate realization of the subtlest truths without passing through the fires of varied agonies of life. The seeds of beauty, well-being, peace, happiness, concord, truth and life lie hidden in ugliness, calamity, disquiet, sorrow, discord, falsehood and death respectively. He who can show us the secret of discovering and attaining the desired object of life by transcending all difficulties is indeed an artist of life. Again, when a man is

on the way to progress and prosperity he cannot often detect the potential causes of his future downfall due to self-satisfaction and ego. Though an unpleasant truth, it should be brought to his notice for his own welfare. The litterateur should seek to show by creating various situations and characters with a dispassionate and farsighted view how to achieve well-being by transforming all apparent evils as also how to safeguard one's interest by avoiding temptations, weaknesses and pitfalls with constant vigilance in the midst of happiness and success. Ultimately character is the fundamental thing. Man becomes great even under the pressure of untoward circumstances and cross-currents of life by dint of his well-adjusted character. Again, owing to the want of it often his happiness and wealth also turn out to be causes of danger and degradation. Literature should provide delight and at the same time remove his mental blindness, deafness and dullness and thus augment his experiences and fine perceptions. It is only then that its beautiful beneficial role will be effectively played.

20 Decency, Obscenity and Literature

In literature there is a controversy about decency and obscenity. When love-affairs between man and woman and sex life have a big role in the sphere of life then it cannot be asserted that they are entitled to a very little accommodation in the grand edifice of literature. There should be no bar to giving vent to these affairs in an appropriate way. But if the artist transgresses the artistic limits and wants to satisfy his loathsome craving by overemphasizing sex in an ugly manner due to his own weakness or any selfish motivation then it is to be inferred that as an artist he is inefficient, unworthy and guilty. In order to present any theme in an artistic manner a writer should have proper self control and detachment. If he remains merged in passionate obsessions, right at that moment he loses the capacity to rise above an affair or situation and depict it gracefully, beautifully and sublimely with all self-control and detachment.

Decency or indecency is not a matter relating to themes with which a writer deals. It is just a matter concerning the psychical world of the writer. If he defiles something unnecessarily and deliberately by tinging it with the hue of his ugly passion-ridden mind, it is only then that artistic decency is violated, causing a departure from the canons of art. It is only then that indecency and bad taste are indented leading to the degeneration of

people. The human mind has a natural passionate and downward tendency, if the artist wants to serve his mercenary ends by resorting to the cheap technique of adding fuel to the flames of people's passions there he starts deviating from his noble mission. It harms him, his art and the society. To gain popularity at the expense of the Ideal should never be the objective of an artist. He should remember that the broom of eternity never fails to sweep away the rubbish that accumulates in the museum of art. It may be possible to gain some temporary success by pandering to the perverted tastes of a section of readers through the presentation of pornographic materials, but it is never possible to create an enduring literature by adopting such tactics. Because obscenity is not consistent with art. Of course the conception of people undergoes change from age to age and from country to country. Again the literature which is considered to be obscene by a class of readers, at a particular time in a particular country, is welcomed by another contemporary class of readers as an excellent work of art. So it is difficult to fix an unvarying standard on this point. It is our opinion that if someone has the knack of presenting things in the right manner, he can also depict matters relating to sex in a graceful, attractive and sublime manner. The main criterion is as to what impact is created, on the mind of the general run of readers by one's writings. In all literature worth the name, there is such an elevating tone that it invariably lifts the mind of man upward. Gross sex affairs also may be so delineated that it may lead the reader's mind towards the infinite. It all depends on the mental level, imaginative power and artistic skill of the artist.

Let us cite an example. The phallic worship that is in vogue in our country, simply symbolizes the union of the male and the female. But such a transcendent significance and outlook have been imparted to it in the perspective of the ever flowing sublime process of creation that far from creating any unhealthy disturbance in our mind, this symbol serves to push our consciousness towards a higher region by removing all our ugliness and restlessness. The public mind has been influenced in this way by the impact of the devotee's benign, beautiful, untainted vision of truth. The artist also should have an exquisite collyrium of truth, goodness and beauty in his eyes.

21 Literature shows Man his Eternal Noble Nature

Despite all weakness and mea nesses of man it is a sin to identify him as inherently bad and small. He is a part of the Infinite. His life is limitless and related to, as well as upheld by, the entire universe. He is a co-adjutor in the creative play of the creator. The whole creation is meaningless without him. Greatness is his eternal property; meanness is just a transitory acquisition and a temporary veil. Someday or other they must go off. Impurity may possess him for the time being but according to the providential law he is destined to regain his pristine glory by being free from all taints. He does not live simply for the sake of living. He lives for realizing his nobler nature, his supreme self. Any lesser achievement cannot satisfy his soul. He is a child of the Infinite, so he must have Him. If a litterateur does not have such a conception, regard and confidence about human nature, then people cannot get illumining suggestions of sublimation, emancipation and spiritual rehabilitation from his works. Literature will beckon man towards his eternal nature and will show how he can usher in a new social and world-order matching his vision, by facing and overcoming all challenges of grim reality. It may be a dream. But if the dream of building a golden future on the basis of the past and the present does not grip the mind of the litterateur, then wherefrom will man get the inspiration of advancing onward and forward ?

22 The Principles of Literature are Applicable to all forms of Art

The points we have discussed in connection with literature considerably hold good in the sphere of all forms of art and culture with necessary adjustments.

23 Science

We have referred to the mutual relationship that exists between literature and science. But apart from that, science is an indispensable necessity. The world is going on in accordance with laws. The universe is bound by laws. No action takes place without a causal background. We can establish control over nature, by pursuing this causal order. We can use the hostile powers of nature by mastering them and adapting them to the fulfillment of our needs and can also enhance our happiness, comforts, wealth and security by utilizing the potentialities of nature and by taking advantage of technology. Most of the problems of life may be solved by a

practical application of science. So all over the world the practical application of science is expanding very fast. Along with the development of science man's society, civilization and mode of life are undergoing rapid changes.

24 The Comprehensiveness of Science

If we think in a deeper and wider perspective we shall find that the whole of human life comes within the province of science. Dharma itself is not beyond the purview of science. Rather it may be called a super science. If the cultivation of super science and ordinary science does not go on simultaneously, it is fraught with terrific dangers. Because if man acquires infinite power through the cultivation of science but becomes inclined towards the destructive use of it due to want of self-control and good sense, the terrible disaster that it may lead to may be easily surmised.

25 Misuse of Science and Technology

Man has resorted to science and technology to protect himself and add to his happiness and comforts, to save himself from the ravages of uncontrollable forces of nature and to gain all-round mastery over things. Science and technology have got their own course, claims and influence. If the pace and power of science and technology get out of our control and are allowed to run their unbridled race, if we forget our mission and goal and surrender to the mad contest for more and more power out of a passionate craze, then as consequence of this thoughtless obsession and slavery our contentment, peace, well-being and welfare will bid good-bye, nay even technocracy that proposes to save us may ultimately devour us. Then we shall be responsible for turning the world-saving power of science and technology to a destructive power and shall invite death in course of our attempt to kill others. In this context it needs to be reiterated that if powerful scientists become passive tools in the hands of mischievous political leaders out of cowardice or selfishness, it will surely auger ill for both science and humanity. So the statesmen, the scientists, the technocrats and the public will have to be conjointly careful about the misuse of science. Because, if there is no unblundering dispassionate conscious restrained move and good sense along with power and wealth, then that power and wealth will hasten a total holocaust.

26 Harmony of Science and Dharma

This well-meaning, adjusted go is the outcome of cultivation of super-science or Dharma. Of course many other factors are inseparably connected with it. Therefore, as we shall have to pay attention to the cultivation of Dharma, so also we shall have to strive to inculcate among the masses an urge for developing a scientific out-look and a scientific mode of thinking as also methodology of action, in regard to all affairs of life. We shall have to bring into being an unobsessed mind, sourcewardness and an inquisitive serving zeal. In particular we shall have to adopt and mould heredity, marriage, eugenics, education and occupation on a scientific pattern. If the application of science permeates all spheres of life then we shall be able to master divine character, inward and outward happiness, peace, wealth and immortality by storming all the fortresses of ignorance and satanic force. Gradually the human society will be elevated to a newer and higher level of integration and evolution. If the science mindedness of the twentieth century is to be made meaningful then it will have to be proliferated existentially in an all-round manner in all the strata of human society.■

STATE AND POLITICS

1 The Society and the State evolve through changes

Man's society and civilization are gradually evolving. Behind this evolution there are the urge and need to exist. As in different stages of human history newer and newer problems have arisen so also man has endeavoured to protect and elevate himself by solving those problems. In this way he has gained experienced and knowledge about good and evil. He is proceeding on the path of life by determining the mode of his conduct in regard to different affairs in the light of his knowledge and experience. There is no end to his problems, efforts and experiments in the path of his life. For, the world and life are never static. The pace of time and space and the influence and reactions resulting from the uncertain stream of events arising out of the living human society is always hurling

the environment into a vortex of constant changefulness. And man is being required to mould situations according to needs of life. He cannot but remain prepared for unceasing dynamism and constant changefulness. As it holds well in regard to different affairs of life so also it is equally pertinent in respect of affairs relating to the state, politics, constitution and government. The theories and practical shapes of these things have been advancing through a process of varied transformations right from the ancient times.

2 The Factors of the State

A combination of people, a definite geographical unit, nationalism, clan, Dharma, culture, tradition, language, literature, customs, conventions, social unity, economic inter-interestedness, an organized government, administrative unity, sovereignty, the recognition and allegiance of people, stability, continuity and many other kindred factors build up a state. Despite the presence of different varieties, disparities, differences and different kinds of freedom in regard to various affairs, the soul of a state lies in national unity, inter-interestedness of people, patriotism and a sense of glory in the national Ideal, characteristics, tradition and greatness. Patriotism and a sense of national glory do not mean that the people will look down upon other countries and nations and will not give them due respect. Rather if any one loves and respects his own country, that will induce him to pay respect to every other country and every other nation. Some people think that patriotism is opposed to humanitarianism. But such an extreme discordant outlook is not compatible with healthy and liberal patriotism.

3 The Duties of the State

The first point is what is the goal and duty of the state ? In this context it should be mentioned that there are different forms of the state i.e., democratic state, monarchial state, socialistic state, communistic state, oligarchial state, dictorial state, theocratic state, a state having constitutional monarchy etc. Every state has a constitution of its own and a government constituted on the basis of it. The Government represents the administrative or ruling power. The function of the ruling power is the

protection of law-abiding people, chastisement of the wicked, maintenance of internal law, order and peace, resisting foreign invasion and ensuring the security of people's right to Dharma, culture, life and wealth. It is also the duty of modern states to remove all wants, grievances, inconveniences and incompetence of the people and to take responsibility for the welfare and development of the masses. So the basic aim of the state and the government is the all-round welfare of the people. Whichever Ideal or principle may guide the state and the government, it is an indisputable postulate that the government and the people are not meant for promoting the happiness, comfort and interest of the rulers, on the contrary the government has been created with the definite purpose of securing the happiness, comfort and legitimate interest of the people. And the government officers should also know that however exalted their position may be they are simply servants of the public. Even in the system of monarchy a monarch has not the right to act arbitrarily. If he fails in his duty, an ordinary subject may ask explanations of him in a proper way and he is also bound to offer explanations. It does not mean that the rulers will not enjoy any special opportunity, right, power or dignity. These are also meant for facilitating better administration and service to people. They have no right to misuse these by frustrating the end for which these have been granted. The persons in power feel encouraged to misuse their power, where the environment is not alert about offering resistance to evil. One of the main reasons for the numerous sins and crimes of the world is the people's want of moral courage and indifference to resistance to evil.

4 The Significance of Public Welfare

We were speaking about the requirement of public welfare but it will be revealed on analysis that public welfare becomes unreal without the welfare of an individual means the full-fledged development of his personality. The state may provide scope for it but to utilize it or not depends on the will of an individual. Again, man's welfare is an integrated and total affair. Body, mind and spirit constitute a whole man. A man cannot have real well-being and satisfaction without a simultaneous, harmonious development alone to the utter neglect of the demands, requirements and urges of his body. Again, if he is over-anxious to preserve his physical existence to the exclusion of mental and spiritual unfoldment then his intelligence, discrimination, knack and urge to

maintain physical existence are sure to dwindle, due to the want of help, co-operation and nurture from his mind and soul and as an inevitable result of it his physical existence is also gradually jeopardized. And if his physical existence is somehow maintained intact even then he cannot properly enjoy the sweetness and beauty of life ignoring his mind and soul. The physical comfort he enjoys is nothing higher than a sort of animal enjoyment. It lacks in manly existential self-control, purity, grace and delicacy of fine and intense delight. So when we try to become completely body-minded, we miss the real blessings of the human body and become deprived of its more meaningful purposes. Whenever we become indifferent to any of the factors of this trinity, it invariably brings disaster. If it is true in the individual life, it is more so, in the national life.

5 State and Dharma

So, the state should be based on the universal Dharma of mankind. Dharma alone can provide nurture to the total being of the individuals and of collective humanity.

6 Dharma and Communalism

Dharma naturally poses the problem of communal discord. But there is no room for communal discord in true Dharma. There may be different communities in the domain of Dharma. But all communities are basically the followers of one and the same doctrine. The goal of all of them is to advance towards life and growth along with the environment by effecting an adjustment of complexes through adherence to the Ideal or God. Dharma constitutes the universal science of life and growth and in different ages it becomes embodied in the life and message of God-intoxicated, distinctiveness-nurturing, all-fulfilling supermen. Dharma denotes the divinely approved way of life that leads individuals and communities towards being and becoming. As God is one, so also Dharma is one; different doctrines on Dharma lead but to the same path and all prophets convey the same message. The harmony of different forms of Dharma is already an accomplished fact, inasmuch as they are varied manifestations of the same truth. Dharma in its essence can never be many or self-contradictory. Communal discords and dissensions originate from our ignorance, illiberality and intolerance. All prophets are the exponents of the same fundamental principles and are the oracles of the self-same verities.

So we shall have to recognize and reverse all the past prophets and the prophets to come maintaining tenacious adherence to our own Ideal. Not to do so is to dishonour our Ideal and deviate from recognizing, revering and following truly. If we choose to venerate the present form of the prophet and ignore his past and future forms, then the regard is never genuine and perfect. It may be easily guessed as to how far this defective devotion may lead us. The attempt to lower or magnify anyone of them by way of comparison is also unwholesome. It also constitutes an offence. Again, the most effective way to follow any past prophet is to recognize, accept and adhere to the latest distinctiveness-nurturing, all-fulfilling prophet. For, all of them are alive in him in a more consummate form. Every one of them can be palpably found in him. Acceptance of him does not involve abandonment of any one.

7 Conversion is opposed to Dharma

The practice of conversion by disowing one's own forefathers, paternal culture and prophet, that is in vogue, is virtually against the principles of Dharma. Dharma never countenances repugnance to the source, nor does it encourage betrayal in any shape.

8 Initiation

Dharma principally consists in the conduct reflecting adherence. The ceremonial act of learning the instructions, directives and processes that have to be practiced in day-to-day life is called taking initiation. We do not need to forsake our ancestral clan, paternal culture and our own prophet or prophets for the sake of it. If a man devoutly follows the instructions that he is required to pursue after being initiated into the process, prescribed by the latest distinctiveness-nurturing, all-fulfilling prophet, his proper evolution, in keeping with the age, becomes easier. Through this cultivation man becomes a real man; his life and character grow holier and lovelier, his latent powers and excellent traits are unfolded, he gains an integrated personality and acquires real ability and efficiency. Again, he spontaneously employs this ability and efficiency in upholding, protecting and nurturing others. Because, he feels that the Supreme Being he worships, dwells in everyone in the form of his being.

9 A Truly Religious Man is a Tower of Existential Strength to the State

Nothing but good flows from such an individual. Rather, he becomes very agile in resisting evil. His very personality makes him an upholder, protector, nurturer and regulator of people. He may not possess enormous capability, but the scanty ability he has, turns out to be a symbol of existential strength that serves to fortify the state in its own way. If the number of people endowed with various degrees of similar instinct and competency does not multiply, simply the implementation of the provisions, enshrined in the national constitution, cannot succeed in building up a powerful state.

10 The Self-preparation of Leaders

As representatives and leaders should have good hereditary instincts and proper receptivity so also they should have adherence to the Ideal and God and the habit of undergoing spiritual practices in daily life. Through this they can acquire self-adjustment and self-purification. And it is this that makes man free from ego, unattached, unblundering and uninfatuated and enables him to discharge tremendous responsibilities and use extraordinary power properly. A man may be otherwise equipped in many respects, but if he is not in the habit of undergoing self-examination. Self-analysis and spiritual discipline with a view to attaining self-purification, then defects start accumulating in him. And eventually it becomes impossible for him to behave righteously. Of course there are examples to show that a man's character may not change even after the spiritual discipline of a whole life time. The reason for it lies in his leaning to his own weakness. But it is certain that if any one is willing to overcome his weakness, devotional pursuits may help him enormously by elevating him to a higher and purer level of consciousness.

11 Even the Citizens of a Secular State should be Devoted to Dharma

If a state is secular there is no bar to the prominent people being devoted to Dharma and given to spiritual practices. The fundamental

purpose of secularism is not to show any partiality to any particular form of Dharma or any particular community, but to give proper and equal scope to all irrespective of any consideration for race, culture and Dharma. Secularism does not mean absence of Dharma or opposition to Dharma. Of course in a secular state, if a citizen does not subscribe to any prevalent form of Dharma, he has the right to do so. One of the objects of secularism is to recognize the liberty of everyone with regard to Dharma. But not to interfere with anyone's right to consistently pursue life and growth is a negative aspect of Dharma. If the state does not incorporate this part of Dharma in the constitution and law then no state can be formed or maintained. Again, all states enthusiastically cherish the principle of trying to maintain one's own existence by contributing to the existence of others. And this principle is the basic foundation of Dharma. Because, "The act of living and making others live is called Dharma", "That by which one's own life and growth are upheld along with those of others is Dharma". So if we analyze deeply, we find that no country, state, society or individual can afford to be devoid of Dharma. That opens the way to self-destruction. For, to seek to live by supplanting others is to create enemies. Though man intellectually understands the propriety of living by causing others to live, he does exactly the reverse, due to conflict of interest and passionate obsessions. Only ethical sense cannot save him from the tremendous tyranny of satanic forces. It is only when dynamic attachment to the Ideal seizes him that he can disentangle himself from the iron grip of ignorance and passionate obsessions and engage himself in broadening the base of life and growth for all out of his own sense of responsibility flowing from an intense all-nurturing spirit of love. It is in this way alone that the base of his own life and growth is consolidated. He may render different kinds of service to people but he considers the act of imparting Dharma i.e., love for the Ideal and God to people to be his primary work. It is only through this that loving harmony, integration and service sprout in the society. And it is precisely this that strengthens the state enormously.

12 The Indication of Genuine Adherence to Dharma and the Indispensable Necessity of it

So one of the main duties of man is to follow his Dharma with constancy and inspire others to actively adhere to their own faith. As he should be conversant with the fundamental doctrines of his own faith so

also he should seek to be acquainted with the fundamental principles of other faiths. The more this sort of reverential culture of different theologies grows among people the more does communal harmony develops spontaneously. Every well-meaning citizen should see that misinterpretation of any scripture may not misguide the public. And if there arises any conflict in regard to any interpretation relating to any scripture then it should be referred to the latest distinctiveness-nurturing, all fulfilling fulfiller the best and the consistent solution he offers should be accepted. Because he is the living embodiment of all scriptures, centering around him people of different communities may be tied by a bond of deep amity, maintaining their own individuality intact. It does not matter to which community a genuinely religious person belongs. In any case, he invariably becomes a true friend and servant of every other man. Wherever he may live his consciousness, character and conduct automatically give rise to a healthy integration amongst the people. As this integration promotes national integration, so also it does foster a universal integration embracing the global human society. He may be said to be the most progressive man, in as much as at every step he moves in rhythm with the design of the creator and the cosmic order. He builds the bridge of union by eliminating the difference arising out of struggle, conflict and discord. All the same, he never compromises with evil. This supreme development of personality cannot be achieved by liquidating Dharma.

13 Law alone cannot make people good without the aid of Dharma

Again, one of the main functions of government is prevention of antisocial activities, dishonesty, corruption and crime. If a profound sense of Dharma is not inculcated in people, it is impossible to do this by the enforcement of law and administrative principles alone. So even in a secular state the responsible people connected with the government should be so imbued with a spirit of Dharma, devotion, and adherence that the same may permeate the entire society in and through them.

14 The State will be Weakened, if Real Dharma is ignored

If there is any organization that seeks to encourage every man to actively adhere to his faith by removing communal hatred then the

government should extend all manner of help and cooperation to it, so that true Dharma may be revived and communal dissension eliminated. If the government is not in a position to offer help and cooperation to the organization, the organization itself should spread everywhere out of a sense of auto initiative responsibility with the aid and cooperation of people. Dharma transforms the animality of man and resuscitates his inherent manhood and Godliness. Again national character is the basic foundation of the state. So it is superfluous to say that the framework of the state will be enfeebled to the extent integral Dharma is eliminated from national life.

15 Usefulness of the Fundamental Five Principles (called Panchabarhi) in the make up of an Ideal State

What is most needed for the unfoldment of every individual is to guide him along the channel of his distinctiveness. Thinkers, sociologists and psychologists proclaim that in all affairs of life, especially in the realm of education, occupation and marriage, man's biological make-up, nature, traits, taste, liking and tendency should particularly be taken into consideration. It is not possible to determine the precise position, function and suitability of an individual in the body politic by ignoring his heredity, mental make-up, ability, and the nature, essence and potentiality of his biological structure. For the establishment of a perfect social order what is essential is the ascertainment and unfoldment of the inborn distinctiveness and potentiality of every individual and the employment of the same in a right manner, in the right place with a view to furthering the cause of social welfare. As a result of this, individual and society become mutually fulfilling, and neither does individual liberty have to assume an antisocial shape nor does existential individual liberty have to be curbed, for the sake of maintaining the socialistic outlook intact. Of course individual liberty presupposes the scope for abuse of it. To avert this danger self-imposed discipline as also external control are necessary. In the Varnashramic society monitored by the seer, a happy combination of different factors is discernible. Initiation coupled with regular spiritual practices, adherence and obedience to the Ideal, social laws, prohibitions, approbation and punishment conjointly help man both inwardly and outwardly to stick to the path of rectitude. This enables all forms of distinctiveness, contributing factors and attributes essential for national progress, to attain excellence.

In the country there exists no dearth of adherence, knowledge, research, education, science, divine character, sacrifice, self-culture, love, wisdom, valour, courage, integration, organization, qualities of leadership, marital power, administrative efficiency, diplomatic sagacity, agriculture, industry, commerce, abundance of production, wealth, efficient labour, factories, machinery, serviceableness, danger averting arrangements, mutual help, co-operation and amity etc. Naturally man steps towards total emancipation along with enjoying political freedom, economic freedom, social freedom and cultural freedom simultaneously. He is enabled to realize the inherent divine essence of his life by steadily advancing towards God-realisation or urge of a masterful personality, instinct with an urge of upholding and protecting others, which constitutes the goal of his life. Dharma, resources, fulfillment of legitimate desires and liberation embrace him in perfect unison. He lives in communion with God and constantly engages himself in effecting a concordance among the Ideal, his own self and the environment. "Do never die, nor cause death, but resist death to death," becomes the motto of his life and he plunges himself in ceaseless enterprise to translate this dream into reality.

It is thus that the individual, the nation, the country, the state and the world achieve unique strength and well-being. Moreover if marriage, marital and family life are adjusted according to the scientific principles of Varnashram, there can never be any want of powerful able people endowed with good instincts, illumined intelligence, compassion and propitious efficiency, who constitute the basic elements and the best assets of the state. It is with an eye to these that great men have declared that the fundamental duty of the administrative power is to see whether Varnashram is being maintained properly or not and to remove all obstacles in this regard. People may have objection to the term Varnashram but none can have any objection about the essence and objective of Varnashram. Varna means an occupational and social classification of people according to their inborn instincts, and 'Ashram' means the four consecutive stages of an individual's ever-expensive active life. It is the verdict of experience and science that if instead of engaging people in proper works suiting their natural endowments, they are employed arbitrarily, chaos, inefficiency, discontent and disaster become inevitable everywhere. The adage goes "what is sauce for the gander is not sauce for the goose". If a man gets the scope of being profitably engaged in the work suiting the longing of his inner being and distinctiveness, then

he himself and at the same time the society and the state become profitable. A unique practical synthesis of physiology, psychology, sociology, biology, politics, economics, eugenics, heredity and divine insight is found in Varnashram. So the eternal principles of Varnashram were observed and applied in practical life out of a need for harmonious, ordered adjustment of the society. This need is not confined to any particular time or place, but it is a need for all times and all climes. So the shape of practical application of the principles of Varnashram will vary according to time, clime and surroundings. But if the necessity of this science concerning the vitals of life is ignored it cannot but be characterized as a form of aversion to life and antiscientific prejudice. Anyway, to obey the unique, unparalleled one, the past seers, the forefathers, the science of Varnashram and the latest fulfiller the best, i.e., following the five principles of Panchabarhi, should be the guiding code and goad of our national life, if it is adopted, spread and established firmly it is sure to lead to all-round welfare of the society and the state.

16 People who hamper peace, progress, freedom and Social-welfare, should be resisted

Every country or every state has the right to self-government or freedom according to its existential Ideal and distinctiveness. If an aggressive form of imperialism or colonialism born of military power, diplomatic tactics, economic influence or political doctrine or isms, impairs, affects or destroys that right, then the prospects of peace are blighted. If unrest starts anywhere, it does not remain confined to a narrow limit, it invariably proliferates gradually. Even if the fundamental existential rights of man are violated anywhere that upsets individuals and ultimately leads to agitation in social life. The whole human society represents an integrated organism and if a minute cell of it is hurt the action and reaction of this thrust perceptibly and imperceptibly spread all over the system. So, if knowledge, feeling and effort to further the interest of all coupled with evil-resisting valour do not grow in lots of people all over the world, and then people cannot enjoy unbroken peace, well-being, happiness and prosperity in national, social, communal, domestic and individual life. We all are citizens of a basically undivided, indivisible, inter-linked one and the same world. We have not only to suffer the consequences of the individual actions alone but we have also more or less to undergo the total

consequences of the actions taking place in the country and the entire world. Because, we are inseparable parts of our domestic, social, national and international environment. If we do not strive to adjust the larger environment along with our efforts for self-adjustment, we have to share the sufferings that are caused by the negligence of our duty. Science has eliminated the distance of time and place and as such we can now easily feel the impact of the events occurring in the remotest corner on the earth, in the different spheres of our day-to-day life. So we shall have to do what is calculated to lead to the welfare of all simultaneously. Every individual of the country and the world has a claim on me and my duty and responsibility, inseparably connected with the great boon and right of leading human life in this blessed human society. If I do it I am not supposed to claim any credit, because it is an inalienable part of my own wide interest. If I do not care to do it according to my ability I shall have to be guilty of committing a sin and shall have to bear the curse of a cramped outlook and inefficiency. So, we shall have to fight for the elimination of imperialism, colonialism, exploitation without proper nurture, anti-progressive reactionism, and fierce nationalism opposed to world peace and deluded selfishness.

17 Man's duty and responsibility in ushering a new social order

But if you and I are imbued with a vision and decision of securing universal welfare how much can we accomplish in our individual capacity ? In answer to this it may be said that if there is a living embodiment of such enlightenment, feeling, love and benign efforts for securing welfare of all, we may be attached to him, we may get ourselves imbued more profoundly with his ideas, may transmit them to others through the impact of our character, urge and conviction, may unite with others having kindred sentiments and thus accentuate such efforts in a coordinated and organized manner and we may also try to overcome and adjust the internal and external oppositions and hindrances that appear in the path of achieving this, by means of our endurance, patience, perseverance, intelligence, knowledge, love, tactful manipulation and valour. In this way the foundation of national and international welfare, progress, integration and peace may be built on the fulcrum of adherence to Ideal and Dharma. However insignificant our individual ability may be, if we can take a single right forward-moving step, it has also a distinct value. A consistent good

example, ablaze with a glowing conviction has an irresistible influence and this influence is undying and ever-increasing.

"No great work can be accomplished by falsehood." Hollow tall talk and pious pose devoid of appropriate conduct, prove abortive. That can never create an indelible impression on any one's mind. If it at all leaves an impression, the impression proclaims that the man is a cheat and hypocrite. Many powerful and talented men fail to do anything of enduring existential value due to lack of consistent conduct and candidness. Anyway, those who have adherence to goodness cannot afford to remain isolated. They have to carry on integrated, coordinated and systematic efforts for achieving real good. Of course wherever an Ideal-centric organization begins to consolidate, invariably lots of selfish, clever opportunists infiltrate into it. So a masterful leadership having strict adherence to the Ideal should hold the helm, with a firm grip. Otherwise powerful, intelligent, greedy wicked people spare no pains to fulfill their sinister motives by usurping the platform of organizational power. If organizational power has to be effective, then the good people in it will have to acquire such strength, ability, self-control, sharp intelligence, discrimination, tactful administrative efficiency, tender affection, love, compassion, forgiveness, generosity, greatness and tremendous evil-resisting valour as may transform or overcome the incipient but insurgent satanic force, without causing any detriment to the organization.

18 Fitness for Leadership

The history of every society or every nation has a special trend and a specific fashion of ushering an emergence and unfoldment of its nascent consciousness. Again, it has an inherent capacity to adapt itself to changing conditions. They alone are fit to be leaders who can discern with an uncoloured, clear and integrated insight the ever flowing current of national life, the living heritage of the past, the present condition and the problems of the nation, its relation with the world and the impact of the existing world on the national life, the trend and future of human civilization, the future position and role of the nation in the community of nations, the probable contribution of the nation to human evolution, in a word the past, present and the future of the nation. Such a farsighted leader can mould the living present on the basis of the past in such a

manner that the future of the country becomes lovelier, richer and brighter.

19 Effective Leadership

If the true nature of national genius and distinctiveness as also the deep significance of national destiny is not revealed to the leader, he cannot inspire the country to engage itself in the endeavour to achieve higher becoming by moving the people to their very core. And without devout self-culture no nation can find the key to her latent powers and possibilities or be really great. The mission of the leader is to rouse a spirit of loving self-culture in the national life. If the leader does not have true adherence to a true leader having adherence to his leader and if this adherence does not make him steady, well-balanced and absorbed in self-culture that is ordained by providence for the development of the nation. It is not the business of the leader to strive to win the favour of people by yielding to their passions. This sort of false leadership is also dangerous to the leader himself. The duty of the leader lies in keeping himself and others ever engaged in acquiring existential self-adjustment, and a spirit of sacrifice, service, love and self-improvement. Such a leadership does not lead the nation towards misery by being guided by the unenlightened public opinion rather it seeks to ensure public good by correcting the erroneous of people. This is called meaningful leadership, creative leadership.

20 The Dictatorship of the Divine Leader

We are believers in the dictatorship of a divine leader, because he fulfills, nurtures and protects every individual according to his instinct unblunderingly and impartially. Serviceableness is his very nature. National personality and collective personality glow in him with a full effulgence. He is completely humble, normal, simple and unattached despite his being endowed with extra-ordinary qualities and power. So seldom is any one's ego hurt by him, rather such a safe shelter and existential indulgence to people's unadjusted ego can hardly be found anywhere else. But he never tolerates wrong and mischief. He accomplishes the good of people by hook or by crook, by binding them with a bond of love. He draws out the inherent noblest qualities and powers of man from within the depth of his

being by the magic of his boundless heavenly affection, love and confidence in the original goodness of man. He is the human embodiment of God. His advent takes place so that man can discover and unfold his own inherent divine nature by loving him. It is beneficial to follow his instructions and directions unhesitatingly in all affairs of life. Because, he is actually unerring and genuinely interested in one and all. Again, if any one develops passion-transcending attachment to him, naturally a divine transformation is wrought in his personality. He just becomes an instrument in the hands of God. So Dictatorship should be concentrated in and confined to a divine personality, in as much as the existential right, individual liberty and personality of every individual receive the fullest recognition and gain adequate reaffirmation from him alone.

21 So-called Human Dictatorships

Where so-called human dictatorship, which is often an offshoot of inferiority complex, prevails, though phenomenal external progress is discernible in his regime, the existential right, individual liberty and personality of many individuals are bound to be adversely affected. The Ideal-centered, uncompromising, fearless, selfless, conscientious people having independent temperament and evil-resisting valour constitute the best assets of a country. They are the ever-vigilant sentinels of justice and truth. Wherever passionate human dictatorship dominates, these people are first of all sought to be crippled. In a dictatorship existential criticism also cannot escape the fury of barbarous punishment. Intolerance of other people's point of view, distrust and doubt about all and the attempt to perpetuate totalitarian control by subjugating all with the aid of money and brute force are the characteristic defects of dictatorship. It is for this reason that seldom does dictatorship gain the hearty cooperation and support of people. Intimidation, coercion or allurement do not gladden, satisfy or inspire anyone. If the leadership is arrogant, indignant, cruel, power-intoxicated, oppressive and revengeful, then all freedom-loving people, barring a handful of people enjoying special advantages, desire the termination of such a regime. Due to this, despite the plenitude of marital power, police force, administrative cohesion, the vigilance of the intelligence department and economic affluence, the state is weakened by losing public support. In a totalitarian state usually fundamental human rights and individual liberty are more or less ignored. Though the economic

right may not be jeopardized the political right is definitely imperiled. But if the dictator does not misuse his power and gives due regard and service to every individual and if his principle and policy are propitious, he may win the heart of people. But however powerful, efficient and serviceable a man may be, if he is in the habit of wounding others ego, his downfall is inevitable. Unenlightened human dictatorships never attain success for a long time. The repressed people are sure to revolt some day or other. An envious, neglectful, intolerant attitude seeking self-establishment and totalitarian authority is not the indication of a normal mentality. Even if an individual, propelled by an inferiority complex, turns out to be a supreme leader wielding peremptory powers, ultimately he is cast off in the dustbin of history according to the final verdict of eternal justice.

22 The Utility of Dictatorship

There are some persons who sway the public mind by dint of their humble, loving, intelligent service, skill in management and organizing talent. If in times of crisis such an individual assumes overriding powers at the invitation of people and if wealth, comforts and authority do not make him intoxicated and erroneous, then this sort of provisional dictatorship invariably proves to be fruitful. If the dictator is efficient and honest then there is no doubt that, in a dictatorial system propitious decisions may be taken and materialized promptly and dexterously ensuring the integration, development and security of the country.

23 The bad consequence of long-standing dictatorship

But nowhere should dictatorial administration continue for long. Because unalterable absolute power corrupts ordinary individuals absolutely. So he, who holds power, should know that he is not at all indispensable to the nation, and the nation does not exist only for the sake of catering to his foolish ambition and fascination for leadership for all time to come. When the existential need of national history ceases, he will have to quit power with a sense of gratitude and detachment according to the mandate of times. He should consider himself to be supremely fortunate for having had the scope to serve his country with his ability. Common people are subject to their nature, mingled with good and bad elements. As they do good, so also they do evil. As their capacity for doing good is

small so also is their capacity to do mischief. But if a powerful man possessing untrammeled power misuses his power, it may lead to enormous mischief to nation. However much good he might have done to the nation, on that ground he cannot be allowed to commit mischief in an unhindered way. To cause harm to people is an offence. Offence means an antisocial action. If the society does not strive to check it, one day it is sure to strangulate the society. If a septic sore is not cured right at the beginning, infection gradually spreads over the whole system.

#24The demonstration of Ideal dictatorship in the domestic life

We have had experience of a meaningful application of dictatorship in certain families. It is usually found that the guardians there are very sympathetic, intelligent, judicious, selfless, sacrificing, patient, tolerant and full of personality seasoned with unobtrusiveness and modesty, commanding the love and regard of every individual member of the family. He has a cordial relation with every one of the family. Everyone in the family feels as if he is the most beloved to him, and as such all the members of the family are ready to undergo considerable sacrifice and sufferings with a view to pleasing him. Again, the mutual relations among the family members also become very loving and enduring out of love for him. When we see such concentric, consolidated families it invariably occurs to our mind as to how lovely the state is likely to be, if it is moulded on such a pattern. But such a leader endowed with a divine character is not available everywhere. A man cannot achieve such perfection if he is not gifted with an uncommon inborn potentiality. So when we have to deal with mediocre people having unadjusted merits and defects, the best possible course open to us is existential democracy. The constitutional monarchy, obtaining in England is also commendable.

25Democracy

The chief merit of democracy lies in the fact that it attaches importance to the opinion of every man having a normal intellect. One of the significant hallmarks of civilization is recognition of individuals and

individual liberty. Moreover, as a democratic government is elected by the people and is responsible to them, it does not venture to assume an autocratic shape by neglecting public interest. Because, it can in due course be remedied by the conscious public. Though the government is run by the majority party, in a democratic set-up the minority party or parties have the right to form an opposition and criticize the actions of the government. There are provisions for special safeguards so that the Dharma, culture, interest and right of minority communities nay not be jeopardized. Liberality, tolerance, social justice, individual liberty, impartial and proper scope and right for one and all, progressiveness, intelligence and other such Ideal qualities are specially fostered in a democratic state. In democracy the people have the right to form different political parties and disseminate their ideologies provided they do not militate against the norms of public welfare. Every political party becomes up and doing to form public opinion and win public support. Because, no party can form the government if it fails to gain majority in the general election.

26 The Crisis of Democracy

Franchise is a valuable political right of the people. The success of democracy depends on the proper use of this right. But if the moral standard of voters is not high, if their political consciousness and patriotic sentiments are not developed, if they are not educated, if their poverty is not removed, if social and economic pressure and obligation are not reduced and if numerous forms of unscrupulous man oeuvres and nasty tactics of different political parties and independent candidates are not stopped, proper exercise of franchise cannot be made. Let us state it more clearly. The common voters have varieties of ignorance, prejudice, narrow self-interest, and detrimental divisive and discordant tendencies. Usually these things are opposed to nationalism, collective interest and integration. Often the seekers of votes, far from trying to eliminate these drawbacks rather add fuel to them only for the sake of securing votes. As a result of this, through the election propaganda communalism, provincialism, unnatural regionalism, groupism, class conflicts, castism, linguistic problem, the intra-party and inter-party quarrel, enmity and calumniation, resort to ugly means, envy, hatred, coercion, purchasing votes, giving indulgence and encouragement to antisocial people, misleading propaganda, holding out false hopes, aversion to self-

examination and self-correction and many other vices go on aggravating and multiplying. Instead of developing people's political consciousness and power of judgement, their confusion and weakness are intensified. It is found that the party having the strongest financial and organizational strength emerges victorious. And the party that wins power tries to develop its own interest by an undue exercise of governmental powers and they cleverly represent their party interest as national interest. Again, the party in power instead of punishing powerful, selfish vicious antisocial elements often shield, shelter and nurture them for the sake of the upkeep of the party. Moreover, the example of victimizing members of rival political organizations seeking public welfare, in the interest of the party in power is not rare. Under these circumstances proper administration and national integration are naturally hampered.

27 Capitalism and Democracy

Another historical truth is that democracy can never flourish under a capitalistic social order. Because in this system the economic power of the country is concentrated in the hands of a few capitalists and they or some party patronized by them usurp the seat of power with the aid of their money and try to exploit the masses by hook or crook. It is reported that now there are parties who do not hesitate to accept foreign financial assistance for the sake of winning elections. It is never conducive to national interest. Anyway, it is good to grant people the right to vote and form political parties, but if they are deprived of any right over the means, materials and factors of production and earning and are made to depend on the mercy of a handful of capitalists and owners, mad after grabbing personal profits, there can never exist social justice, equitability, fraternity, personal security, personal liberty and dignity of man as a man under such a system. And these qualities constitute the soul of democracy. Democracy countenances unlimited competition in the sphere of production and consumption, and it is from out of the womb of democracy that capitalism is born. When democracy and capitalism conjointly assume an antisocial role, it is just then that the death-knell of both democracy and capitalism is rung. Though it is asserted that in democracy all enjoy equal rights, in reality it is found that some unscrupulous wicked selfish people capture special power through the democratic method and in collusion with a coterie they do not hesitate to gratify their mean self-interest and whims at

the cost of public interest. If the representatives of people are not well adjusted, efficient, free from greed and fear, Ideal-centered, sacrificing and serviceable, it is sure to prove disastrous to democracy itself. It eventually shakes the foundation of people's faith in democracy.

28 Emergence of Socialism

Moreover, if democracy fails to achieve the solution of economic problems, then the emergence of socialism becomes inevitable for fighting the evils of democracy and capitalism which again is nothing but a product of uncontrolled individual liberty. Under a capitalistic framework land, machinery, factories, mines, railways, electricity, raw materials, capital, residential places, furniture and equipments, commerce, industry, business etc, in fact all factors of production and economic life belong to some individuals and are utilized for their personal profit, invariably giving rise to terrific economic disparity, class conflict, unemployment problem, unbalanced production etc. So socialists are after liquidating this system of self-centered ownership, production and distribution and bringing into operation a system of production and distribution according to social needs under state control by introducing state ownership of all factors of production and distribution. There is no doubt about the fact that it positively enhances economic security and general comforts of people.

#29 Armed Revolutions

But it is generally found that socialism is seldom evolved properly in a democratic manner through the process of legislative enactments, because there is no end to the machinations of the selfish vested interests. Moreover it is not at all difficult for the capitalists to win over the representatives of people and government officers by greasing their palm and offering various kinds of undue advantages. For all these reasons, the revolutionary socialists or the communists are in favour of capturing governmental power by forcibly extirpating the capitalists and owners through an armed revolution. The socialists uphold and scheme of state control in the sphere of production and distribution alone, whereas the communists countenance the idea of imposing state control in all the spheres of social and economic life of man.

30 The Merits and Demerits of Socialistic and Communistic States

The communist state again is ruled by a totalitarian party in which only a small fraction of the entire population takes part. A handful of people holds the reins of the state and compels the people to submit to the communistic system. In a communistic state any and every form of cruel measure is adopted to maintain the solidarity, leadership and power of the party intact. If there is any blunder in the leadership or in the policy pursued by it, it is never allowed to be criticized. Formation of any other political party is prohibited. Freedom of speech and freedom of the press are totally tabooed in a communist state. It cannot be thought our as to how the total development and progress of the society can be achieved by completely wiping our individual liberty. Because the nation is a combination of individuals only. So if there is no provision for the Ideal-centric all-round existential liberty of every individual consistent with social welfare, the freedom of the nation becomes meaningless. Communism and extreme socialism seek to make the state all powerful and give it the responsibility of controlling all aspects of human life. But where is the guarantee that the persons steering the state will not commit mistake, wrong and injustice ? Where is the certitude that the state will guide every individual according to his distinctiveness, inborn instinct and temperament? Where is the scope for inspiration and happiness in a mechanized and regimented fabric of life that denies people the liberty to work, earn and enjoy honestly according to their own auspicious decisions and plagues them by uncalled for interference at every step of their life? Where is the means to the adjustment of inner life and complexes of men under a social order, which proposes to control men by external inhibitions alone to the exclusion of the Ideal, Dharma, Initiation and Culture ? It is also to be seriously considered whether or not an out and out materialistic philosophy, social structure and Ideal of life hamper the spiritual evolution of man. Because the spontaneous love for human beings, that flows from love for God is the soul of social harmony characterized by a sense of spirituality. If social harmony is established in an artificial manner by a rule of fear and coercion without seeking to kindle this spiritual sense, then is not a vacuum likely to be created in the moral and spiritual life of man due to want of incentive for cultivation of spirituality? Of course there is no doubt that in a socialist state the scope for the economic security and

collective interest of man is broadened. As a result of this man becomes free from the fear and anxiety of unemployment, the uncertainty about food, cloth, dwelling place, education and medical aid as also poverty and want and this is no small boon to the public. But it is certain that the people are deprived of their political right and proper individual liberty, consistent with distinctiveness under the iron rule of a totalitarian party manned by a handful of intolerant persons having faith in the brute force of the state alone.

31 An alternative arrangement with a combination of Dharma, Democracy and Socialism

So we shall have to build an unfettered society independent of the state on the basis of Dharma, Ideal, Initiation, Culture, Past Tradition, Proper Marriage, Eugenics, Propitious Education, Occupation consistent with distinctiveness and social welfare, Individual Liberty and Collective Development, so that people spontaneously become well-adjusted, able, interested in the Ideal and the society. It serves to consolidate the base of national life right from the rock bottom. We need not worry about the future of the nation if most people turn out to be true men and if the mutual relation of the individuals and the society is based on the foundation of a spontaneous sense of fraternity. The basic heavy and big industries as also essential trades may be nationalized. But the system of production has to be reoriented on an easy, simple and decentralized pattern by providing small domestic machines and necessary power for running those machines, so that industries may develop in most of the families, eliminating the scope for abuse or non-use of labour and efficiency as also continuance of poverty and unemployment. The agriculture, industry and trade that will grow in different families will be owned by the respective families. So the members of the families will simultaneously be the labour and capitalist there. So there will be no scope for dissension between the labour and capitalist. It is good not to engage any labour from outside in these organizations. Even if any such labour is engaged, no injustice should be allowed to be done to him. If domestic industries spread, the factors and means of production and earning will be under the control of the families. Thereby people will be saved from the economic bondage caused by huge centralized capital, gigantic machines and an unmixed socialistic or capitalistic system of production having a

stupendous and complicated set-up. And their being will get rid of the agonizing torments of mechanization, being isolated from the influence of monstrous machines which are absolutely beyond their control. The members of every family will work in the domestic agricultural and industrial institution will get what is required to fulfill his specific needs. It may be called an ideal form of equitable distribution. Of course there should be provision so that personal property may not be the source of exploitation and social disunity, dissension, hatred and conflict. Everything is to be used that it may simultaneously fulfill the Ideal, the individual and the society. So it is not impossible to promote and keep unhampered the human right, the political right, the economic right, the social right, the cultural right and the spiritual right of every individual at one and the same time by ushering in a harmonious all-round social and political order. But we can never afford to forget that no system can be properly effective if pursuit of the Ideal, practices leading to self-purification and self-control, propagation of the Ideal and the resistance to evil are excluded from the scheme of life. a society governed by Dharma and culture constitutes the crowning glory of the state. Because, this kind of society is calculated to turn out such men of character as become the pioneers of propitious national and human welfare. we never think in terms of the individual life that is divorced from distinctiveness, the Ideal and the society. Man's concept, conduct and personality tend to be distorted if any single factor of the happy trinity of adherence to Ideal, distinctiveness and social welfare is left out. it is the responsibility of the family and the society to mould every individual in such a way that he is prompted to serve his environment properly according to his distinctiveness with all adherences to the Ideal. if we be keenly alive to the observance of these fundamental principles along with proper marriage and eugenics, then there will be no dearth of men of character competent to move in tune with profitable national and international progress. the easiest way to build integrated individuals, integrated nations and an integrated world is to follow an integrated distinctiveness-nurturing, all fulfilling Ideal endowed with a unifying principle of all-round harmony.

32 Representation of People and Political Parties

So at the time of electing representatives of the people we shall have to observe keenly that they are devoted to Dharma, Ideal and culture,

intelligence, serviceable, generous, sacrificing, self-controlled, honest, unavaricious, fearless as also endowed with strong personality, and they do not deviate from the Ideal under any allurement or intimidation. Whichever party a member may belong to, he should possess these qualities. No self-centered, unscrupulous, designing man hunting after fame, and fortune should be allowed to be elected. Again, no political party should be recognized which is after securing a narrow interest at the cost of the collective interest which is subservient to the policy, directive and interest of a foreign government, which is opposed to national interest, integration, culture and welfare and which has no faith in the ideal of universal fraternity and world peace. The masses are to be so educated that they are enabled to exercise franchise judiciously. Moreover they will have to be vigilant, making it impossible for the government to deviate from the right path.

#33 The Functions of the State

The state will have to advance with firm steps to implement a coordinated, all-round plan to that all sections of the entire nation may attain all-pervasive development and welfare. Again, to materialize it through the government machinery, as it is needful to recruit serviceable, hard-working, dutiful, efficient workers, so also is it essential expedite public welfare by a prompt execution of all the programs by effecting a coordination, cooperation, harmony and convergence in the activities of all the departments of the government. The state will have to be watchful so that not a single citizen may die of starvation, may remain unemployed, uneducated, inefficient, helpless and in want of medical treatment. It will have to be tolerably hard on the rich for improving the lot of the poor. Again, those of the poor who are indolent and averse to industry will have to be forced to work. The dishonest industrialists and businessman will have to be dealt with sternly. If any political worker or government employee adopts unfair means, severe penal measures are to be taken against him. The people will have to be so moulded that they turn out to be wide awake sentinels of social welfare and social interest. So what is needful is simultaneous endeavours to nurture existence and resist evil.

34 Framing Law

While framing international law, national constitution and legal system it will have to be seen that due to lack of farsight no such statute may be formed as is likely to adversely affect the life and growth, existential distinctiveness, tradition and culture of people. Proper marriage and eugenics are the basic essentials of the human race. Every state will have to be keenly alive to ensure these two things. Though antiscientific hypogamy is to be prohibited, it is to be observed that the society may progress towards integrated expansion on the basis of hypergamous marriage. The inferior is to be improved but the superior should not be allowed to deteriorate. At the time of employment, attention should be paid to engaging people in works consistent with their inborn potentialities, instincts and distinctiveness. Through this process the efficiency of the administrative machinery will be heightened. The education and occupation of people in general should be founded on this basis.

35 The Role of different departments of the government and opposition

The primary duty of the state is maintenance of internal law and order and defence of the country from external invasions. It is very difficult to maintain law and order if the and police and judiciary are not impartial, honest and efficient. Law loses its dignity if honest people are oppressed and offenders go scot free due to financial strength or political backing. The government should be aware that if good people are not given due regard and prominence, then wicked people will occupy that place and eventually upset the government. So the nurture, protection and recognition of the honest and punishment of the wicked should be resorted to simultaneously. Of course all punishment should be corrective and not retaliative. Again, marriage system, domestic life, educational system, economic structure, social environment and the government are to be adjusted, that the number of criminals may not multiply in the country. People of inborn criminal nature should be denied the right to marry. The intelligence department should be extremely alert so that no sabotage may take place against it. In a democratic state the leader of the ruling party i.e., the prime minister or the chief minister should endeavour to secure wise counsels and cooperation from the opposition in the solution of momentous problems. It is likely to promote an atmosphere of unity and

order. Of course every party should subordinate its own interest to the national interest.

36 Defence preparations and building an atmosphere conductive to world peace

It is extremely necessary to make proper defence preparations. Of course we shall have to seek to avoid war. We shall have to undertake the responsibility of creating such a favorable environment for world-peace as may induce every country to be interested in the welfare of every other country. There is one thing that transcends the importance of conflict of warning ideologies, interests and passions, and what should claim our undivided attention is preservation of existence. So we should strive to spread the message of the Ideal, who seeks to harmonize all discordant interests and promote the being and becoming of every citizen of the world, and thus infuse an all-fulfilling divine outlooks, thought-current and methodology of action among our countrymen and the people of the world. Otherwise there is no other way left for us to live and make others live in this age of self-annihilating civilization armed to be teeth with destructive atom bombs and missiles. Today by a moment's rash action of anyone of the countries wielding atomic power, the whole human race may be wiped from the face of the earth with the civilization and culture built by them through the efforts of thousands of years. If some people happen to survive generation after generation they also will be infected by incurable diseases due to the vitiating influence of radio-activity in the entire atmosphere, nay even in foodstuff and will gradually approach the jaws of death. Never before was the world over-taken by a crisis of similar magnitude. So now India, the land of gods, will have to take up the sacred responsibility of disseminating the divine message of immortality everywhere. Again, we shall have to strive to invent some form of propitious super-force through scientific efforts, for neutralizing the destructive power of atomic energy. As water can extinguish the fiercest fire, so also there may be some device to nullify destructive atomic power, which still remains to be contrived.

37 National Integration

A spirit of nationalism and patriotism is indispensable for national integration, unity and power. But this unity should be combined with distinctiveness and variety. Democracy or unity is meaningless without distinctiveness and variety. Then it becomes a lifeless and mechanical uniformity or homogeneity. True unity can be naturally achieved by allegiance to a unifying all fulfilling Ideal-nurturing distinctiveness and variety. This consolidates and develops not only national but also international life.

38 The formation of a federation of all states of the world

A true Ideal-centered wise man feels in his heart of hearts that as if the individual lives of all people of the world constitute one single life alone and a selfsame unbroken vital current is flowing in and through all the individuals. No one can live well by excluding others. Everyone will have to uphold, protect, tolerate, bear, serve, help, cooperate with and exalt everyone else out of love for a divine Ideal. All will have to think and do for all others. People will have to live together considering mutual inter-interestedness and existential service to be indispensable for the fulfillment of their own interest. The thought-pattern and go of life of a fraction of humanity will have to be radically changed by the continuity and intensity of a natural corporate way of life and propagation thereof. As a result of this move, a day may down in the world when every country and state will choose to be a member of a federation of world states while preserving its independence and distinctiveness intact. We shall have to proceed towards building a new world and a new society with a bold planning. Now all over the world the signs of a crisis of thinking, a crisis of character and a crisis of leadership are manifest. It will have to be sought to be removed. International relation and foreign policy have to be moulded in such a way as enhances mutual give and take, love and cooperation keeping the existential interest of every one unaffected.

39 Effective Diplomacy

The leaders managing diplomatic affairs of the nation should spread such a network of farsighted, efficient, prudent, all-round, alert adjustment

and preparedness along with forging a friendly tie with all nations, that it may be possible to root out the weeds of ant national or foreign conspiracy or invasion briskly right at its inception. And such a glowing splendour of valour and diplomatic skill should be displayed in and through their attempts that no one in future makes bold to think of harming this nation.

40 The desired goal of humanity

The only purpose behind promoting the welfare, development and mutual good relations of ourselves and all other states of the world is to enable man to engage himself in acquisition of perfect manhood in an atmosphere of peace, prosperity, amity, cooperation, liberty and progressiveness, and to unfurl the scope for the scientific, cultural, moral and spiritual unfoldment of man in a concerted manner. We seek to bring a mighty flood God centric submission, self-purification and existential evolution, so that the entire life of man may be spent in an ecstasy of devout service and active absorption in the Ideal. Where is the meaningfulness of our vaunted knowledge and science, if the 20th century does not succeed in multiplying the number of real devotees, devout workers, self-realized persons and knower's of Brahman having knowledge of distinctiveness; and if it cannot make headway in enabling people to acquire conscious memory of past lives and master the technique of creating a Godly humanity?

The highest mission of the state is to assist man in achieving a nobler life. The superiority of a state is to be measured in this perspective and by means of this criterion. The best oblation that the world can offer at the altar of the creator is concentric men with ideal character. He always wistfully looks for it.

In conclusion we again recall the epoch-making divine message of Sri Sri Thakur—

"The goal of our life is
God realization or
in other words attainment
of a personality in which
the urge of upholding and
protecting others is firmly
established ;
The means to it

is active adherence to the Ideal,
from this flow self-adjustment,
with adjustment of the family,
society and the state ;
and from this adjustment of the state
begins advancement towards
becoming—foreign a link
with the whole world ;
and therefrom springs
the urge of finding
fulfillment of everything in God ;
and this is the supreme consciousness
that sprouts from
God realization."

PHILOSOPHY

1. The Necessity of Philosophy

Man is a thinking being. He does not like to move like a blind man. He wants to find out a harmonizing link in the infinite stream of events and distinct varieties of life and the world. Otherwise his mind is not satisfied. Man is an indivisible entity, and the urge of his being constantly drives him towards effecting a supreme integration and an intelligent unification in the domain of his conception, activity, aspiration, knowledge and love. If he cannot succeed in harmoniously reconciling and unifying the distinct varieties in a concentric manner, then he feels as if his own individuality is being torn into pieces. He does not feel happy. This inherent thirst of man to find the harmonizing link and discover the fundamental cause of this creation has given birth to philosophy in the world. It deals with truth i.e., existence. So however much philosophy may be engaged in finding the

highest and the ultimate truth of life, it should be consistent with reality, related to life, interlinked, in tune with science and reason having all-round consistency.

2. Real Philosophy

Philosophy means vision. The knowledge which is not obtained from direct observation or direct realization shorn of obsessions and the experience which has not been assimilated in the being with an unfoldment of consistent analytical and synthetic insight, which has no relation with science, actual life and reason, which has no practical utility, and is involved in an intricate maze of sheer unrealistic imagination or inferences, does not deserve to be called real philosophy. Philosophy shows us the path of life not with an obsession of sentimentalism nor with a reactionary one-sided, unbalanced evolution of things but with an unfoldment of the dynamic essence of truth that is free from delusions and true to facts,—with a meaningful scientific exposition of reality,—with a harmonization of the past, present and the future,—with a fulfillment of the individual and the collective body in time with distinctiveness and the Ideal.

3. The fundamental problem of man and its solution

Sri Sri Thakur has penetrated the core of every affair of this complicated modern world with his normal total outlook born of direct realization and has clearly pinpointed as to what is the nature and fundamental essence of man, what is his inmost desire and how it can be fulfilled harmoniously in the background of individual and collective life to the mutual advantage of one another. The individual self of man today is torn into microscopic pieces due to the conflict of complexes. With such a mental plight he does not himself find peace, nor can he do his duties properly, maintaining a concordant relation with his environment. And it is owing to this basic malady, that dissension, disaster and disorder are reigning rampant in all spheres of the family, society, state and the world. This is one of the fundamental reasons behind economic backwardness, want of food, poverty, unemployment, abnormal rise of prices, dissension between the capitalist and the labour, flaws in the system of production and distribution, national disunity and international trouble and unrest etc. so what is

needed is the moulding of individual life. The power of love is the inborn asset of man. He turns out to be what he actively loves with his whole being. If he accepts a God-intoxicated, all loving, distinctiveness-nurturing, all fulfilling person as the be-all and end-all of his life and follows his principles and instructions, then he may grow according to his characteristics and may also become interested in people. So the first and foremost directive of the philosophy of life enunciated by Sri Sri Thakur, is to accept the form of initiation introduced by the latest distinctiveness-nurturing, all Fulfilling Ideal and to broaden the base of life and growth for self and others out of an unrepelling active adherence to the Ideal and an urge for serving the interest of the Ideal and installing him. it is through this that man can acquire an all-consistent integrated and undivided personality, and advance towards creating a God-centered, distinctiveness-nurturing solidarity of the whole human race.

4. Perfect Dharma and the future of humanity

We have already discussed Dharma in its details. Still we should specially remember the fact that if any of the facts necessary for the life and growth of individuals and collective humanity is allowed to remain undeveloped, man's life and growth are likely to be hampered in a corresponding degree. So all essential elements and factors required for life, right from the cradle to the grave, should be sought to be progressively improved. The more we transform our inner and outward world in a desired way, the more does the transformation of our life become real and true. So an integrated total welfare and unfoldment of the internal and the external life of individuals and communities have to be achieved in existential conformity with the past and the present. Moreover we should not concentrate our attention on the living present alone. We are also to think in terms of the future of society. For this, proper marriage and eugenics are indispensable. As, intensive self-culture is needed, so also, is needed the birth of men with higher inborn instincts. By effecting an improvement in the biological and cultural heritage of people through generations, the human race will have to be sought to be led to the acquisition of Godly character. We shall have to rivet our attention on maintaining compatibility with the inborn instinct of man so far as marriage, education and occupation are concerned. At the same time we should consistently seek to enrich our biological assets from generation to

generation. If all the affairs relating to every society and every state are managed, adjusted and organized on this basis in tune with the eternal cosmic order in an evolving rhythm, with active efforts to resist evil, then the individual and collective life of every country and the whole world may be exuberant with happiness, peace, prosperity, plenitude, wisdom, love and valour-attaining the fulfillment of mundane and spiritual aspirations simultaneously. Sri Sri Thakur has given the laws for building such a scientific, universal complete structure of life, that the implementation of it may unify the entire human society by bringing into being a God-centered socialistic set-up endowed with individual liberty.

5. The Materialization of Philosophy of Life

In fact the fulfiller the best of the age is the living symbol of this unifying integrated philosophy of life and if we like centering around him we may form a mighty integrated unity by preserving and fulfilling individual distinctiveness, communal distinctiveness, social distinctiveness. Here one will not prosper at the cost of another i.e., by exploiting another. Every individual, every community, every party, every society, every nation, every country, every state, in a word, the whole world will proceed towards all-round progress through mutual interestedness, service, cooperation, nurture, fulfillment, give and take. They will also be determined to resist and adjust all that is opposed to the achievement of this glorious goal, through concerted efforts. And this benign endeavour is being made by the Satsang organization. But it is to be specially remembered that we shall not be able to avoid mistakes and shortcomings by following the philosophy alone of a seer to the exclusion of the seer himself.

6. The Basic Essence of Creation

The fundamental tenet of Satsang is that there is a nondual power that operates behind, in and through this entire creation. The spiritual world and material world are not distinct worlds. The gross is simply a transformation of the fine and causal power. The causal power is the fundamental background of all that is fine and gross. There is an inseparable link among them. So the more a man penetrates the fine and the causal planes the more intelligently can he understood and manage the

gross world. So a leaning towards the ultimate cause is essential for the improvement of the gross aspect of life. Because we cannot correctly visualize, understand and know the changing world by excluding the underlying unchangeable reality nor can we comprehend the finite in its proper perspective by leaving out the infinite. Life and the world are dynamic. But in order to make this dynamism meaningful, we should develop a wide-awake consciousness about the goal with a corresponding approximation towards the same. Herein lays the happy combination of spirituality and materialism. The end of both these features of life is God realisation. Everything finds consumption in the unique one. We have already stated that basically there is a nondual one in this world. Then are the varieties that we come across in this world totally false? No, not so. The one has become many. The attainment of knowledge of Brahman or becoming means to know how this unitary principle exists in each particular thing or being, what exactly are the structure, quality, and function of every particular thing or being. So knowledge of Brahman naturally invites conception about distinctiveness and specific knowledge or science. Again, no man can attain knowledge of Brahman save by pursuing his own distinctiveness. Because to fulfill the Ideal, according to one's distinctiveness-nurturing existential service to the environment, is the only way to the achievement of growth and unfoldment of knowledge. If we think deeply we shall come to realize that Dharma, knowledge, science, philosophy, self-culture, devotion, pursuit of distinctiveness, service, action, and wealth, fulfillment of desire, liberation, renunciation, enjoyment, life in this world and life hereafter are all interrelated and interlinked. Because the aim of all these factors is the nurture of individual existence in concord with the nurture of collective existence. The Ideal constitutes the emblem of the perfection that is inherent in every being. He is the embodiment of the sound that operates behind, in and through the original sound that forms the basis of this universe and from which is flowing the stream of creation. In order to develop our leaning towards supreme cause what is needed is initiation, self-surrender, spiritual culture, sincere service to the environment and following the embodiment of the sound i.e., the Ideal in every possible way. All that constitutes our life should be employed to please and install him and secure his interest. Thereby we are enabled to transcend our egotism, personal desire and passionateness. Moreover if we have strong adherence to the Ideal, then terrible oppositions, unbearable pains, sufferings, prosecutions, diseases, griefs, afflictions or happiness,

prosperity and temptation or anything else that is helpful or hostile to us cannot thwart the progressive go of our life. We become ever-invincible. In this context we should remember that in the world evil has no independent and ultimate existence. It sprouts from ignorance flowing from aversion to the source. So evil can be eradicated only by accentuating and intensifying love for the source. Again, we can attain liberation in this very life by developing a passion-transcending selfless, unconditional, dynamic love for the Ideal i.e., God or the supreme source. It is only at this stage that we can realize the Ideal in his essence being free from all passionate obsessions. This is called self-realization. The original one that dwells in the varieties of the world then does not disappear from our conscious plane even for a moment. We reach a level of Ideal-centric conscious identity with the universe and constantly see Him everywhere, enjoy Him everywhere, dwell in Him, sing His praise and exit and do everything for Him alone. In this way the discords, contradictions, incompatibilities and anomalies of life and the world, in a word, all the different factors of this universe become unified by being meaningful in the One. We achieve integrated knowledge. We intelligently perceive all that exists, with a glowing awareness of an all-reconciling unifying comprehension of things. Due to concentric adherence, worldly work or spiritual culture, supreme knowledge or mundane knowledge, whichever pursuit we may be engaged in, never for a moment, splits the streamy flow of divine communion or dwelling in Brahman. The entire life is converted into a ceaseless loving approach to the supreme source. As if life itself is a one-aimed ever-absorbed worshiper. Moreover a normal sense of identity with all is habitually reflected in our day-to-day conduct.

"Do unto others as you wish to be done by," constitutes the guiding principle of our life in all spheres. Our self-love is thus sublimated into universal love. The feeling that "We are for all and everyone is for others," sweetens all kinds of human relations forever. So in and through everything, we ceaselessly proceed towards the acquisition of an endless integrated life and an ever-lasting bliss along with our environment. This is the real form of philosophy of life, which is revealed by philosophy. And it is by such a pursuit that God-realization or the attainment of a personality having mastery over the urge of upholding and protecting others or the acquisition of a character devoted to rendering existential service to all and gaining conscious memory of past lives, in a word, the Supreme goal of life; will be actualized in the human society more and more, leading human

evolution to a higher stage of elevation. Due to the emergence of knowledge about the eternal reality, the world and life will appear to be permeated with Brahman. The material and spiritual development of people will be inter-fulfilling and will thus hasten materialization of the highest possibility of the individual and community. This will make the emergence of Godly men and a divine civilization inevitable in the world.

---Adoration to fulfiller the Best---

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